

The Expositor

and

Current Anecdotes

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The Country Church's Need—A First-Hand Study

REV. GEORGE FREDERICK WELLS.

The first day I was in the town, the religious life of which we propose to study, I saw numerous beautiful hills. The village streets seemed as orderly and well kept as any country place could ask. That day gave me just one view of the river sleeping in the valley at the township's border. There was true grandeur in the outlook to the not too distant mountain which was said to be the highest lone peak east of the Rockies. Aside from the quiet, well painted homesteads and two excellent little churches, was there yet more to be seen?

The second day by shandy lanes and through fresh forests I discovered within a mile a third steeple higher than the others. It was in a most delightful hamlet nestled in a sister valley. Between, the direct thoroughfare is seldom quiet from farm wagons and automobiles.

The place surely was Wonderland. Twenty rods from the village hotel was a hillside creek. Its stream turns three mills along less than half a mile of roadway. What diversity! Forest stillness, thrifty farms, buzzing shops, another small hamlet, rocky gorges and picturesque water falls all within less than a score of minutes of one's time. A step further and a giant railway trestle crosses the gulf of the creek. Then comes the big river. In the gulf a forsaken mill yard has a freshly painted sign, "Keep off the grass."

My first leading attempt at religious diagnosis was an interview with the treasurer of one of the churches. The treasurer was a woman and here is the conversation:

"We ask no favors of anyone. When the last church year closed our bills were paid with money in the treasury. Our congregations this year have averaged 65—the best of any church in town for years. Our evening attendance is better than a good many churches ever have. We are keeping along and adding new things all the time. The church is as good as new and the repairs paid for. Federation with the other church is out of the question. We don't need to."

"I am not," I replied, "advocating the federation of your churches."

"If the other church is in debt and can't pay their minister I s'pose they'd like some help at their bills. That's no matter to us. If they aren't a debt they have a hard time just the same."

"How many additions to your membership last year?" I asked.

Two. And there are others just coming in. Our congregation is twice as large as it was last year. The church is all prosperous and everything lovely. I don't see why we should be disturbed."

"Have you an idea of how many in the parish do not go to church?"

"No, I don't know as I do," she responded. "Everything was all lovely until six years ago the other minister tried to wipe this church off the face of the earth. He didn't make any bones of saying so. He said he was sorry when the first nail was driven on our repairs. But our church doesn't die as easy as he dreamed it might."

"I'm glad you are so prosperous," I assented. "Will you kindly tell me why we might not have had a union service at your church Sunday evening?"

"I can tell you just why. If they hadn't acted so when we had that evangelist eight years ago who set creed aside for the time and just gave the Gospel. They asked one aged sister of their own church to go home when she got blessed and was talking as good as the minister could. She didn't like it so she joined our church, and others have done the same. I don't see why they need to bother about the Lord's business. If one man didn't run their church they would be just as well off. So we'll let them entirely alone."

"Have you any idea of what the people outside of the churches think of what the churches are doing?" I had to ask.

"Yes, but I'd like to know what possessed the other minister to take our new pastor off to a minister's conference and to fill his ears with all these things that had better be left unsaid. That made the worst feelings we've had for years. I don't see why he did it if he cares so much for peace and federation."

"That is singular, isn't it? One thing led to another, doubtless, until the whole story was told. There was apparently a story to tell. But I might ask you why your pastor told you what the minister said?"

"We haven't anything against you. We haven't anything against them. We'd like union services well enough, but they don't like us any too well, and so it goes."

("Incidental uses of a divided Christianity" by Rev. Wm. E. Barton, D. D., in February Expositor will present the subject of the above article from another standpoint.—Ed.)

The pastor of the church which has this enterprising guardian of its increasing riches was asked if he would like help in bringing about a federation of the sister church, then pastorless, with his own so that the churches might work and worship together with a single leadership, a double salary for himself and, we trust, an increased service to society. The pastor in due submission consulted the ecclesiastical power that was and the following letter was the result:

—13, 1909.

My Dear Brother:

Your letter is received and carefully read. I note what you say in regard to the presence of the Federation Secretary in your community and of his leading you to consider the matter of local federation. I am not in favor of having the matter agitated at present for the conditions are not yet favorable to federation. I am surprised that he should have consulted you about the federation for he ought to know that you have no authority to act in the matter. Trusting to hear nothing further from this, I am,

Very sincerely yours,

That township might well be called Wonderland. One day I drove past a church into another of its villages. The church though large enough needed paint and some indication that it was not deserted. At the other end of the village also was a steeple on a larger building quite as high. I drove to it thinking that it, too, might be a church. It was newly painted and in excellent repair. The building was the well ventilated barn of a prosperous farmer.

"That's the hill road back to town," said the grocery clerk. "It's farther of course—you can travel all day among the hills if you want to." I went by the river and in returning by the upper road I was no sooner among the hills than I came to another of the many farm barns each one of which was as large as three or four of the churches. Dairy farming was the chief industry of the township. The many hill farms seemed proportionately more prosperous than the few river farms. Lumbering comes next. The pine timber was nearly exhausted, however. The wooden ware and shoddy factories comprised the manufacturing. Five country stores and two railroad stations meant something for exchange. The town could be thought of only as a very flourishing farming community, splendidly Puritan, with a minimum of poverty and degeneracy.

Wonderland had 1,300 people. There are four villages and four churches or congregations. One church with the highest steeple is Universalist, opened only for summer worship. It is in a village by itself. Two of the churches make one Methodist circuit with 40 members. About 150 of the people are Roman Catholics who sometimes attended worship in adjoining towns. The township had 13 schools, three Sunday Schools, two ladies' aid societies, two young people's religious societies, two Granges and one lodge of the Modern Woodmen. So much for thrift. But no one disputed the statement, often made, that the churches were the dearest, or sleepiest things in town. Education and the undertakers had mighty tasks to perform in removing the foolish prejudices which too often made the one

church or the other the "dog in the manger" to the higher life of the community.

While in Wonderland I held fifty personal interviews. The inhabitants represented several religious denominations or preferences. I heard a minimum of indecency and found no place for the "underworld." The only repeated scandal was credited to two or three former ministers. The shepherds in these and other instances have not been the superiors of their flocks. Hence they have not been the real leaders. And thus the secondary place of the churches. The entire state, however, cannot boast of finer names of men both in the pulpit and in the new pew than those which are often upon the lips of the people of Wonderland.

"Have you," I asked one day of the only resident pastor then in town, "a program of constructive work for your church and parish?"

"Just what do you mean by that question?"

"You are a pastor," I explained, "you are expected to fill your pulpit, lead your prayer meetings, call upon your people, and bury your dead. Custom leads you in those things. But in what things do you lead? Have you not a large ideal which you are working out? What is your constructive program?"

"Oh yes, I have my ideal," he replied. "I don't believe in preaching higher criticism or science. I believe in the gospel and try to get other people to believe it. When they are ready to join the church I want they should join my church. If they don't choose my church I try to get them to join some other church. That is the broader way. I believe in building up the church. What is the minister for if not to build up his church?"

"That is good. But how would you build up your church? The modern farmer knows that nitrogen, potash, phosphoric acid and lime properly applied will build up his meadows to any desired fertility. The minister can build up his church and parish by his own strong personal leadership, by evangelism of the right kinds, by church co-operation or federation if he has a neighboring church with which to work, and by social service. Social service is of two kinds. The church may work through the Grange, the schools and the Y. M. C. A. by co-operation, or it can be more direct institutional work with special features in the country as well as in the city churches."

"But I don't believe in institutional work. That's what's killing the other church."

"Do you mean the Nature Club and the Knights of King Arthur?" I asked.

"That's just what I mean, and the Y. M. C. A., too. None of the fellows in that boys' club go to church very much as I can see. They just go to the club for a good time and that is the end of it. There are only 14 of them."

"Do the same boys go to church less than before the club began to interest them? Has the club harmed the boys?"

"I don't know as it's done any harm. There's nothing religious about the whole thing. The boys' club claims to be fair, but it only has two of our boys. The Nature Club elects only the persons they want for members. That Country Y. M. C. A. won't amount to anything. It's all

run by one or two. In fact the other minister was run by one man."

"Do you think so?" was my response. "I was talking with that very man about that matter. I said that as a minister I was not dictated to by my members and he said that he would not be, were he a minister."

"Neither would I," said the pastor.

"Now the former pastor of the other church," I had to say, "was not ruled by any of his members. Instead, he had a very large program of constructive work for the whole community. He couldn't be a worthy minister without having just this. He knew his leaders and he kept each one so busy that there was no time for bossing the minister. You have leaders in your church whom you might direct if your ideal were big enough. The other minister has been just as religious as you are, and he is something besides. He seeks to minister to the whole life of his people. The Country Y. M. C. A. is nothing if it is not religious. It is more Christian than most of the churches are. You need to keep in touch with it. It is trying to do the things you leave undone. The same with the Knights of King Arthur and the Queens of Avalon. The Queens of Avalon are certainly fair to you. The three leaders are one from each of the churches."

"Yes, they are three Sunday School teachers."

"You see the other minister's program," I explained. "You should have your program or else leave the field. Haven't you been a dog in the manger long enough? In your program you should not seek to do the things he could do better than you. There should be as many things you could do better than he. You should have been friendly to talk over the needs of the whole field and to supply them if you could. If there was not work for both of you, one of you certainly should leave the field. Don't you need co-operation in your plans?"

"But you know I don't believe in federation," he said. "I was talking this matter over with an aged brother at my out appointment. He said he didn't see how we could federate because we had nothing to federate with. Most all the workers in prayer meeting throughout the country, whatever church they are in now were converted at our altars. And I think he's about right. I don't see as we have anything in this town to federate with."

Since the interesting bit of field work which this narrative seeks to describe, Wonderland has been the subject of much reflection. The material and the spiritual possibilities of that beautiful township are surely very great. But why have the forces of religion and uplift been so seriously tried? They have been good and strong in themselves, but hindered. How? We may whisper the sad truth. One preacher a short period of years ago was dismissed from his pulpit and church. A fair trial had found him guilty of conduct unbecoming a Christian. This person is now a member and occasional preacher in a church of another denomination in the same community. There has been no confession of guilt on his part. The church which found him guilty would willingly reverse its charges upon evidence of innocence. Such evidence has been invited, but it is not forthcoming. The moral

judgments of one church are disregarded by the other church. And thus the problem and the one greatest need.

Lord God of Truth, with our religious zeal give us moral integrity. Help us to follow in the footsteps of Him who served in righteousness. May we always and everywhere honor the church of which he is the living head!

AN APPEAL TO THE CHURCH.

The Committee on the Advanced Division of the International Sunday School Association, representing the "teen" age or the Intermediate and Senior Departments of the Sunday School, urged by the confessed losses in the past to the Sunday School and church of about three-fourths of its young people between the strategic years of thirteen and nineteen, presents this statement and appeal to denominational organizations, pastors, superintendents, teachers and Christian workers. What are the facts, and what is the remedy?

1. Without endeavoring to fix the responsibility, it is estimated that probably 75 per cent of our young people, especially in the upper "teens," drift out of the Sunday School during the critical adolescent years ("teen" age), too many to become by easy, and often swift stages, the prey of the saloon, the gambling house, the dance hall and the brothel, and some by their indifference and through the contra-attractions, are practically lost to the church and Christian service.

2. This loss is made for them and for the church during the very years when God speaks most certainly, most persuasively, to the life, and when, if they had been held under Christian influence and properly guarded, the answer of their lives would most surely have been in the affirmative.

3. This loss has occurred at the very time of life when they might be most easily trained for Christian service as teachers and church workers, and when they are seeking channels for expression of their Christian life in service.

4. This loss follows the investment in their lives in the Sunday School up to the age of thirteen, of some of the choicest work and workers of the church. It is therefore church waste and business folly.

5. The percentage of these recovered to the church after nineteen is pitifully small.

6. The patient effort and personal sacrifice involved in adequately meeting the problem has been one of the prices the church has seemed unwilling to pay. Indifference and possible expense have had their part in past failure to grapple with the problem.

These facts constitute an indictment and a challenge. We cannot—we dare not—ignore them. How shall they be met? What adequate remedies can be suggested?

Careful inquiry covering a number of leading Sunday Schools discovers the fact that when there is right planning and devoted effort, the waste is largely eliminated and the young people held happily to the Sunday School and church membership.

1. The stronger men and women of the church must consecrate their business ability and heart strength to the teaching and management of classes of this age

2. In addition to the spiritual life, adequate provision must be made by the church for the physical, intellectual, and social life of these young

people. To leave these three sides of their life unguarded is to surrender these channels of precious opportunity to the enemy. Gymnasium, game and reading rooms are good, plus the presence of those of the church who are wise enough to use this open approach to a young person's life.

3. This is supremely the organizing age. The church should harness its activity to the best ideals for life and service. The organized class and the many helpful organizations especially fitted for the "teen" years should be utilized.

4. The study of the Bible for these critical years must be made worth while. The best church workers come from among those who became interested in the higher things of life during the "teen" age.

5. The presence in the Sunday School of the men and women of the church in large numbers will cure the notion that the Sunday School is a children's affair. The presence of business men will be especially helpful in convincing the growing boy and young man that the Sunday School is a "man's job." It is not enough that the Sunday School give attention to the scholars in this difficult and trying age; the officials of the church—the whole church—must give thought to the young people of its church family. "It is better to build a fence around the top of the precipice than to have an ambulance at the bottom."

6. In the program to save for the service the young people of the generation that is with us, to pilot them wisely through the rapids of the "teens" to the harbor of their maturity, the appeal is made for the immediate and earnest co-operation of the *whole church*. No investment will yield as much for the church of the present and future.

A CUP OF GOOD CHEER.

Editor The Expositor:

The article in the November number of The Expositor, "Through Back Door of the Ministry," and many other articles written by ministers for the magazines leave such a despairing cry that I would like to show the other side of the question, and tell why I left a good business, a comfortable home, and became a preacher.

First, I was convinced by the testimony of friends and the working of Providence, with the

growing desire of my own heart, that God was calling me to preach.

The first real test came when I must leave my home and take a small charge at less than half my usual income. That was four years ago. I am now serving a better paying charge, but I doubt if I shall ever receive as much as I was making before I began preaching, but to me there is no "back door." I expect to go out the way I came in, at the hands of God. It is true we have had to economize, skimp and plan, but we have been able to live as well as the people we have preached to, and we have found many heroes and heroines when it comes to paying church dues. When we know how some dollars are earned that come to our purse it makes them worth more and go farther.

But that isn't what called us into the ministry or keeps us in.

It was the need of so many poor souls that knew not God. It was the prayer of heartbroken fathers and mothers over the fallen child, the deserted wife and child of our neighbor. The marks of sin and shame that was fastening on the faces of men, once our schoolmates, honest and virtuous, now drunkards with honor gone. Then on the one side is the promise of the Master that preaching "is the power into salvation;" on the other side we have for our stock in trade—sinners, for our market salvation. The recompense is saints, and it's all profit.

We haven't done as big a business as we would like to do. "The harvest is truly ripe," but a score or more each year of our ministry have been born again, and when we go back to some of the homes and see and hear of the wonderful transformation that has taken place we somehow feel we are more than paid. Yes, it pays to preach.

And we find our children in the Lord won't let us starve, so we are in the ministry to stay as long as we see and feel we are profitable to the master. We neither expect to get rich in worldly goods nor come to want, but we do expect to be rich in Christian fellowship and love which removes the sting of poverty and outweighs the pleasures of riches.

Yours for the Master,

J. H. Meredith.

Patriot, Ind.

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Religious Review of Reviews

The Pilgrim Congregational Church, Providence, R. I., has leased an unused church building and fitted it up for a "gymnasium and church home" for the young people of the community. It is in a locality on the edge of large foreign settlements. The police commissioners and the captain of the police station in that neighborhood turned over to the Church Home the gymnastic apparatus in their building, in consideration of its use by the police of that district during certain hours. Other gifts were made to the enterprise from piano to shower baths.

* * *

There is a general movement throughout the country towards the plan of taxation on church property.

* * *

The new and precious negro of the South is coming to be a purchaser of expensive books and a subscriber to the higher priced literary magazines. The American Bible Society has a special agency for work in the South, with an intelligent colored minister, the Rev. Dr. J. P. Wragg, at its head. Ten or twelve colporteurs visit annually almost every Southern state.

In ten years sales of Bibles and parts of Bibles have reached 189,538. These are not gifts, but sales at cost prices. Last year was the record one, the sales reaching 27,976 copies and the proceeds \$5,583.75. Colporteurs are always colored men, and they go from town to town and from house to house. The New Testament is sold for 5 cents, and the whole Bible for 23 cents.

* * *

Geneva, Switzerland, has a new Sunday law which provides that every employer, whatever the character of his trade or industry, shall give his employes one day of rest in seven, without any reduction in wages. Once in two weeks this day must be Sunday. Heretofore only state officers have been sure of a Sunday rest.

* * *

The Evangelical Alliance has issued the annual invitation for a week of united and universal prayer, setting the time for January 1 to 8. The subjects to be considered are: January 1, "The Fatherhood of God;" 2, "The World's Approach to God;" 3, "The Christian Church;" 4, "Foreign Missions;" 5, "Home Missions;" 6, "The Home and the School;" 7, "Government and Politics;" and 8, "The Brotherhood of Man." A special prayer to be used appropriately for each subject is issued with the invitation.

* * *

The Chinese merchants in New York have determined to abolish the famous old joss house on Mott street, which has been visited by crowds of Chinatown sightseers every night for many years. The leaders of the Chinese community are also determined to stop if possible the visitation of opium dens by these same parties of the morbidly curious. It is said that the joss house will be used for one of the Chinese public schools which the Chinese government is establishing in American cities. The rise of self-respect in Chinatown which prompts this revolt at being made a public spectacle is a most encouraging

token of developing civilization in that neighborhood.

* * *

Nathan B. Fry, of Washington, has built a church of his own with his own hands. It is a wooden building 30x44 feet, of three stories, and will seat 300 or 400 people. Nathan Fry is preaching regularly each Sunday even now, his audiences being in the Indian settlements, mill villages and backwoods towns. He has arranged two rooms at one end of the building for his own home. Then he plans to finish off twelve rooms above the auditorium, six on the second story and six attic rooms, for sleeping chambers. These rooms he proposes to rent to small families to support himself and pay the expenses of running the church.

* * *

Several of our readers have objected to the figures of the clipping in the November EXPOSITOR concerning the free churches of Sweden. They say that Congregationalists are known as the "Mission Covenant of Sweden," having some 120,000 members. One correspondent corrects the statistics of the free churches thus: These churches number 2,008 with a membership of 167,449. They have 994 ordained ministers and 1,611 lay preachers. They carry on 3,895 Sunday schools in which are 200,961 pupils, and there are in their congregations 1,280 young people's societies.

* * *

The committee on Christian education in the mission field organized in Edinburgh last summer, is divided into two sections—a European section, under the chairmanship of Sir Andrew Fraser, with India and Africa as its field of study, and an American section under the chairmanship of Rev. John F. Goucher, with the Levant and the Far East as its field. The American section of this committee has already met and organized for work. At its first meeting it defined its scope of action as follows:

(a) To continue the investigations begun by the Edinburgh Commission on Education in reference to educational conditions in the mission fields of the Levant, China and Japan, and in reference to the possibilities of the improvement of these conditions.

(b) To study the results of such investigations with a view to defining the purpose of education conducted as a part of missionary work, and to reaching definite conclusions as to the educational policy that is followed, or should be followed, in each of the several geographical divisions of the field assigned to this committee for consideration.

(c) To disseminate the results of such study in so far and in such way as such dissemination will, in the judgment of the committee, be helpful in promoting the educational work of these lands.

(d) To place its services at the disposal of the home boards, or of workers in the countries assigned to the committee for consideration, in matters in which the counsel of the committee may be sought.

* * *

Rev. James Key, the veteran pastor of the

British and American Congregational Church at St. Petersburg, Russia, has received a bequest of \$250 under the will of the late well-known artist, Holman Hunt. Mr. Holman Hunt and Mr. Key were scholars in the same school, and kept up a life-long friendship. Mr. Key has spent over fifty years in St. Petersburg.

* * *

A memorial hall to John Bunyan has been opened in Elstow, England. Bunyan is still a great spiritual force, making for Christian unity in the Church of God. The Greek and Roman Churches have issued "Pilgrim's Progress." It is now printed in 108 languages and dialects.

* * *

When in 1901 the Church of England authorities discovered that the yearly admissions to their ministry had decreased from 814 in 1886, to 569, various societies were organized, notably the Additional Curates Society, to redeem the situation. The population of England increases at the rate of over 300,000 souls a year. That population is about evenly divided between the Established and the Free Churches. Instead of resolving to lower the requirements for ordination it was resolved to make it possible for men in moderate circumstances to acquire the necessary preparation. A sum of \$25,000 has been pledged to meet their university expenses. The number admitted to deacons' orders in the dioceses of England and Wales during the past year was 666, an increase of thirty over the previous year, and of ninety-seven above the low-water mark of 1901.

* * * *

The city of Chicago has just experienced an epidemic of crime. Several hundred hold-ups have occurred upon the streets and in them two persons have been killed. Strenuous efforts upon the part of the police revealed the fact that the perpetrators of these deeds were several gangs of boy bandits. Operating in different parts of the city, they had no connection with each other, but there was a remarkable similarity in age. Two of these youthful highwaymen one day saw a man throw himself upon the street car tracks, apparently with intent to commit suicide. They rescued him, and in the process saw the handle of a revolver sticking out of his pocket. On a sudden impulse they took this away from him, and the immediate result of its possession was the desire to use it. In a few weeks they had committed a number of crimes. Thus the opportunity to get possession of a firearm developed a criminal career out of a humanitarian impulse. It seems impossible to make a community realize that the manner in which firearms are freely offered for sale is a continuous incitement to crime upon the part of youth.

* * * *

On addressing the cadets of one of his naval academies recently Kaiser William of Germany went the astonishing length of advising the young men to join Good Templar lodges and take the stringent pledge of that order. "The nation," said he, "which in the future uses the smallest amount of alcohol will march at the head of the column."

Chicago is to have a court of domestic relations which will concern itself entirely with matters that relate to the family. The municipal judges have decided to select one of their number to devote his entire time to cases concerning domestic relations. He will thus become an expert on family disturbances. The court will have jurisdiction over such matters as wife abandonment, child abandonment, neglect of children, truancy, unimportant breach-of-promise suits, and illegitimacy. One benefit will be that girls and women who are forced into court will find themselves in a sympathetic atmosphere. Such a court was recently established in New York City, and so far the results have justified its existence.

* * * *

Belgrave chapel, commonly known as St. George's church, Belgrave square, in which many wealthy Americans have been married to titled foreigners, is about to be torn down. It stands upon ground belonging to the multimillionaire duke of Westminster, who declines to renew the lease about to expire. It is almost the last of the churches of London standing upon private grounds. It was built in 1713, but its famous glass windows were placed in the building less than 100 years ago, having been bought in France from a factory in which they had been stored nearly, if not quite, 300 years. A generation since this chapel was the center of London's fashionable life, and various members of the Hanoverian dynasty worshiped there, notably the duchess of Teck, mother of the queen, and the Princess Louise, now duchess of Argyll. More recently it has been noted for its fashionable weddings, graced usually by some representative of the reigning family and by ambassadors of the great powers.

* * * *

Twenty-five years ago the Presbyterian Board of Home Missions organized a little church in eastern Tennessee. It has become self-supporting, and twenty-seven young men from the congregation have been ordained and are preaching the gospel.

* * * *

The Pope has forbidden Catholic priests to engage in any kind of business or financial undertaking even when it has a charitable aspect.

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EXPOSITORY PREACHING WITH EXAMPLES.

Our Lord's attitude towards Scripture is really suggestive. **His own life-course, was determined by it.** Not only at the great crises, but in smaller matters and minute details, He was ruled by it. He affirmed that His reading of parables, His going up to Jerusalem, His working of miracles, betrayal of Judas, seizure of the Jews, violent death, and victorious resurrection were all in accordance with Scripture. He found these and many minute points beside recorded on its pages. It was clear to Him, that His whole career had been set down by the Divine Spirit in cypher on those sacred pages, with which He was so intimately familiar. He was guided in the jots and tittles of His life and ministry by His Father's will as it was expressed through Scripture, and mapped out there.

When the disciples asked the reason of His clothing His teaching in those picture-stories, which have enriched the thought and speech of men in every age, He told them that it was to fulfill what had been spoken of the Prophet (Matt. 13:13-15, 34, 35; John 12:38, 39). When He was bearing the griefs and sorrows of mankind, He found His justification again in Isaiah's words (Matt. 8:16, 17). The wonder at His frequently repeated cautions that the healed should not make Him known was met by reference to Scripture-predictions (Matt. 12:15-21). His triumphal entrance into Jerusalem was justified by the requirements of ancient prophecy. Many of the pathetic details of His last hours were, in a most literal and significant sense, the fulfillment of Scripture. The crowning with thorns, the scourging, the piercing of hands, feet and side, the vinegar, the mockery, the unbroken bones, the parted raiment, the broken heart, the burial in the rich man's sepulchre, the very words He used on the Cross, all prove, in affecting detail, how saturated His soul was with Scripture, and how minutely He fulfilled it in countless particulars. From the beginning of His public ministry when He repelled Satan by the phrase, **"It is written,"** to the close, when He taught His disciples in all the Scriptures, **"the things concerning Himself,"**—the Word of God was His rod and His staff.

It has been truly said that no disciples of Browning or Tennyson, Milton or Shakespeare, Goethe or Dante, Virgil or Homer, were ever so saturated with their master's thoughts or so steeped in their spirit, as Jesus was with Scripture. He discovered unexpected truths in it, revealed Divine depths, disclosed hidden meanings, made unthought-of applications—unforeseen by the writers and unperceived by the readers. It was its sustenance of His own soul's life and the nourishment of His spiritual nature. His human character developed along its lines, whilst His moral and spiritual being was perfected by its indwelling up to the

full stature of His glorious manhood. He performed His life-work under its inspiration, defended Himself by its examples, resisted His temptations in its strength, sustained His soul by its comfort, died with its blessed words upon His lips. To Him it was the true and faithful Word of God, which could not be broken, but was the foundation and pillar of truth. So we may readily suppose, therefore, He was **The Prince of Expositors.** We are told that "He expounded to them in all the Scriptures the things concerning Himself."

One notable example of this occurred at Nazareth. He had passed, on the way to the synagogue from Mary's house, many a bent and aged elder whom He had known strong and stalwart years before. Many a voice He recognized in the clear sunny air, as belonging to a girl or boy of his happy boyhood's memories. The well-remembered little meeting-place was crowded by the friends and families of His early years. The ancient Levite, who may have been the first to unfold to Him the sacred mysteries of Scripture, may have been the minister of the sanctuary, who handed to Him the sacred scroll and motioned Him to read. Mary was there behind the screen that hid the women from gaze, and his brother sat in the audience. What should be His subject on that memorable day, when beneath the pressure of the great tides that were pulsing through His spirit He stood up before the expectant audience? He turned to the lesson of the day, to the next in course, and proceeded to expound Isa. 60:1-3.

We cannot found an argument upon this single act, but it is at least significant that the Lord gave His sanction to the systematic reading and consideration of the inspired Word, in His earliest sermon.

Our Lord was also careful to consider the text in relation to the context and the whole tenor and teaching of Scripture. The habit of taking a little snippet of a verse from any part of the Bible, and making it the subject of discourse, exposes the preacher to the danger of an unbalanced statement of truth, which is very prejudicial. Nothing is more perilous than the partial knowledge of God's truth, which is based on sentences torn from their rock-bed, and viewed in isolation from their setting.

When Satan was met by our Lord's use of Scripture, he also quoted Scripture to his purpose, saying, "It is written that He shall give His angels charge over thee, to keep thee, lest thou dash thy foot against a stone." But there was a touch almost of sternness in our Lord's reply: "It is written **again**, Thou shalt not tempt the Lord thy God." What is the meaning of that? asks Dr. Parker. It is that the Bible is not made to be of one text. The meaning is that you must compare Scrip-

ture with Scripture. It is possible to fasten the mind upon a single line, so as to miss the whole revelation of the Bible. We have to compare spiritual things with spiritual. It is written here, and it is written again; and the one passage must be read in the light of the other. You must have the whole Bible, and not an isolated text to rest upon. There is a biblical spirit as well as a biblical letter.

Surely this biblical spirit is more certainly imbibed, and the whole tenor of truth more certainly embraced, when a congregation is led consecutively through some noble argument like that of the Romans, or a series of ascents like those of the Hebrews, than would be possible if isolated topics were selected, apparently at hap-hazard.

Our Lord always associated the Scriptures with the energy of Divine power. During the last week of his earthly ministry, He was confronted by a series of questions, carefully prepared to entrap Him. "There came unto Him Sadducees, which say that there is no resurrection: and they asked him," etc. (Mark. 12:19, etc.).

Our Lord introduced His reply by the startling announcement that they erred greatly because "they knew not the Scriptures, nor the power of God." They were not prepared to suppose that there was anything in the Hebrew Scriptures with which they were not already perfectly familiar. It was a novel experience to be taught by one who had not passed through their schools, and to find Him connecting in this wonderful manner the Scriptures and the power of God.

Three things are worthy of notice: (1) Our Lord did not appeal, as Plato might have done, to arguments for the other life, based on the nature of the soul or the processes of nature, but to the Scriptures, which were ever His ultimate court of appeal. In His conflict with Satan and in His teachings, His supreme appeal was always to the Word of God. (2) He discovered an argument for the future life in the present tense, as Jehovah used it, in His first conference with Moses. In this He shows His reverence for the very letter of the Word of God, and reminds us of Paul, the Apostle, who founds an argument on the presence or absence of a single letter (Gal. 3:16).

We should never have dreamed of the fathomless depths that underlie those simple words, **I AM**, unless He had taken us by the hand, and bade us look into their profundity, blue with distance. It was argument enough for our Lord that 250 or 300 years after the death of the youngest patriarch, God described Himself as being the God of Abraham, Isaac and Jacob; and from these words He as man, arrived at the assurance and was warranted to affirm that all these souls must be in existence somewhere, since God could not be God of the dead, but of the living. If God could still assert Himself as God of Jacob, two and a half centuries after he had been laid to sleep in Machpelah's ancient cave, then Jacob must still be alive! What light this casts on the possibilities that sleep under the simplest texts. We pass and re-pass over them, like the prone gravestones of an old churchyard, which have

become a well-worn pathway to hurrying feet but we cannot exhaust the depths that lie under. From this instance, however, we may infer the mysteries of wonder and beauty that our Lord must have unfolded to His disciples during the forty days, when, as we have seen, He expounded to them in all the Scriptures the things concerning Himself.

Why did our Lord so significantly combine the Scriptures with the power of God? If we can ascertain what the Scriptures are, we may arrive somewhat nearer the truth. Perhaps we cannot put the matter better than in the words of Dr. Gordon: "Literature is the letter, Scripture is the letter inspired of the Spirit." What our Lord said of the New Birth is equally applicable to the doctrine of inspiration: "That which is born of the flesh is flesh, and that which is born of the Spirit is spirit."

You may educate, develop, and refine the natural man to the highest possible point, but he does not become a spiritual man till through the new birth, the Holy Spirit renews and dwells in him, energizes and strengthens him, with all might in the inner man. So a literature; however elevated its tone, lofty its thought, eloquent its expression, it is not Scripture, because it is not, in any special sense, the organ and weapon of the Divine Spirit. The absence of the quickening energy and vitalizing power of the Holy Spirit from any writing constitutes an impassable gulf between it and Scripture. In short, the one factor which makes the Word of God a unique book, standing in solitary separateness from other writings, is that which also parts the man of God from common men—the indwelling of the Holy Spirit.

We must not speak of Scripture as having been once inspired of the Spirit of God, although it were not so now, but as still being inspired. The bush burns with fire. The voice of God speaks in it. The Word gives living force to the words. The words are, as our Lord affirmed, both Spirit and life. As the sun burns in our furnaces, its heat having been for millenniums bottled up in the coal, which has been described as fossilized sunlight; so the Holy Spirit is present in Scripture, as in no other writing under Heaven. Our Lord's perception of this made the Scriptures His constant meditation and final court of appeal. And in proportion as we use them, enforcing and applying, we also shall discover that to a super-excellent degree, they contain not only oracles, but the power of God.

Even the words of Scripture are not unimportant. We may go too far in the further extreme from the doctrine of verbal dictation. If they were not dictated, they have at least answered to the Divine thought as the coin to the die; and we are not at liberty to alter the language, without imperilling the thought. The expositor, therefore, may be excused if he should linger lovingly over the very words of the paragraph which he is unfolding. Many of them are so apt, so picturesque, so laden with suggestiveness, that they well deserve to be held up to an audience, as the connoisseur will hold up precious stones, dilating and exalting on their beauty.

Whatever God has promised in Scripture, He is prepared to make good by His power. Not only is there power in the Word, but with it. We must know the Scriptures and the power of God. In the proper balancing of these two—in the study of Scripture on the one hand and in the adoring contemplation of God's power on the other—we shall find our best preservative against the errors of our age; and so we may await the hour when God will vindicate Himself. "What He has promised, He is able also to perform."

Not the Scriptures without the Power, or you will arrive at the dry-as-dust pedantries of Pharisee and Scribe. Not the Power without the Scriptures, or you will drift into the ineptitudes of mysticism and fanaticism. Always combine the Scriptures and the Power of the living God, and you will establish the inspiration of Scriptures for all thoughtful hearers and readers, because they will become aware of a Divine energy working with them and through them, as by no other medium known amongst men.

Our Lord's profound reverence and love for the Scripture should make every minister desire that during his pastorate he should succeed in leading his people to a well-balanced and intimate acquaintance with the entire

range of the Word of God, that they may be thoroughly furnished unto all good works. If he is not able to expound every book, as Dr. Parker did, he should see to it that his people have a thorough knowledge of some, and a competent knowledge of all.

When I commenced my fifteen years' pastorate at Christ Church, I began with the Old Testament in the morning, and the New Testament in the evening, and went systematically on from Gen. 1 in the one case and Matt. 1 in the other. I had not completed either course, but had advanced through two-thirds in each case.

This systematic exposition of the Scripture places the Bible where our Lord put it, in the supreme place; and, though the inspiration of the Epistles of John is different and deeper than of Judges or Samuel, yet all Scripture, given by the inbreathing of the Divine Spirit, is profitable. The late Dr. W. Robertson Smith left this conclusion on record, which his scholarship and fidelity to truth make extremely valuable: "So long as we go to Scripture, only to find in it God and His redeeming love mirrored before the eyes of faith, we may rest assured that we shall find living, self-evidencing, infallible truth in every part of it, and that we shall find nothing else."

The Eight Gates Into the City of Blessedness

An Exposition of the Beatitudes

REV. F. B. MEYER, B. A.

There is a condition of soul which may be experienced and enjoyed by every child of our race, which the Master calls Blessedness. He uses the same word to describe it as is employed to set forth the Being of God and the life of the saints who have passed beyond the veil.

"Blessed are ye" (Matt 5:11): "The glorious gospel of the blessed God" (1 Tim. 1:11): "Blessed are the dead which die in the Lord" (Rev. 14:13). This condition of soul, however, need not be postponed until we, too, in our turn, pass the Gate of the City, and find ourselves amid "the solemn troops and sweet societies" of eternity. It may be entered here and now. The fragrance of this garden steals through the crowded and noisy cities of our modern civilization like the morning air laden with the scent of new-mown grass. The gates of this city stand open, night and day, for lonely souls, in country and sequestered places, where the noise of the city life cannot reach; and at any moment they may tread its thronged streets, listen to its murmured speech, and join in its vast convocations, of which it is written: "Ye are come to Mount Sion, the City of the Living God, to myriads of angels, to the general assembly and church of the first-born."

Blessedness does not depend on outward possessions, such as worldly goods, or lands, or high birth, or erudite culture. Indeed, there are words of Christ which suggest that they who stand possessed of these things will find it harder to enter that Paradise which has not yet faded from our world, and to pass through the gates of

that city which are before our eyes, if only they were opened to discern them. When he repeated this sermon of the mountain heights and of the dawn, to the multitudes that stood breathless beneath its spell, he said, "Woe unto you that are rich * * * Woe unto you that are full. * * * Woe unto you, ye that laugh." He did not mean that such would be necessarily excluded, but that entrance into blessedness would be harder for them; as when, after dusk, a camel strives to get through the needle-eye gate, placed in the city wall for belated pedestrians.

There is no soul of man so illiterate, so lonely, so poor in this world's goods, so beset with hereditary sins and demoniacal temptations, that may not at this moment step suddenly into this life of blessedness, begin to drink of the river which makes glad the city of God, the holy place of the tabernacles of the Most High. It is not necessary to ascend into heaven to bring it down, or to descend into the depth of the abyss to bring it up; it has not to be wrestled or wept for; it is not to be obtained by the merit of holy deeds, or as the guerdon of devoted service; it is not a reward which comes after long years in the council chamber or on the tented field. We have not to do, or feel, or suffer, but only to be; to cultivate certain dispositions; to possess a nature, here carefully defined—and instantly blessedness begins, an unearthly light breaks on the soul, which is destined to increase into the full radiance of heaven's high noon. "Come in, thou blessed of the Lord" (can you not hear the

angel voices?); "Wherefore standest thou without?"

Our master did not speak of this condition of soul by hearsay; for thirty years it had been his sweet and deep experience. During his life in Nazareth, had not the lamb of God lain in his father's bosom? Had he not realized that he was wrapped around with the love which had been his before the worlds were made? Had he not been content to let the great ones of the world go on their way of pomp and pride, because he was assured of a deeper joy, a more perfect peace, a more satisfying happiness, than Caesar's smile or the imperial purple could afford? The well of water was springing up in his own pure heart before he spoke of it to the woman at Sychar's well. He knew the Father, loved the Father, fulfilled the Father's behests, rested in the Father's will, was encompassed with the perpetual sense of the Father's presence, breathed the sunny air of the Father's love. During his earthly life, as he confessed himself, the Son of Man was, therefore, already "in heaven" (John 3:13). He offers us what he was experiencing for himself. "My peace I leave with you; My peace I give unto you." "These things have I spoken unto you, that My joy might remain in you." "That the love wherewith Thou lovest Me may be in them."

Not to the same degree, but after the same quality and kind, we may know in this life, amid difficult, tempestuous, and sorrowful experiences, what the Lord felt when he said, "He that sent me is with me; the Father hath not left me alone, for I do always those things which please him."

The ingredients of this experience are enumerated thus: First, it is blessed to *belong to that invisible kingdom* which is already in our world, including within its ever-expanding circle all gracious souls of every race and age, breathing the ozone of heaven into the stale and exhausted atmosphere of the world; its King, the Enthroned Lamb; its subjects, the childlike, the forgiving, the gentle, and the pure; its laws, love; its advances, so soft, sweet, irresistible as the dawn; its duration, eternal. It is a blessed thing to know that one has the franchise and freedom of that Kingdom, that one need never go out from its holy and strong embrace, and that men like John the Divine may greet us thus: "Your brother and partaker with you* * * in the Kingdom* * * which is in Jesus" (Rev. 1:9, R.).

Second, it is blessed to be comforted with the *comfort which only God can give*. When the eyes are wet with tears that refuse to be stanchied, to feel a hand soft and strong wiping them away, and to discover that it is the Hand. That can ruffle an evening calm, And bears Calvary's mark on its pierced palm; when the face is buried amid the dried flowers and leaves of departed joys, to hear a whisper which thrills the sense, growing fuller and clearer, like a flute, and to detect in its syllables the assurances of the Comforter Himself; when the sepulchre seems to hold all that made life worth living, to become suddenly aware that there is a presence near at hand, and to find that the gardener himself is at hand to lift the drooping plant of life, unfurling its petals again to the

light; to be strong in God's strength, comforted with the paracletism of the Paraclete, to drink of the brook by the way—here is blessedness which eye hath not seen, neither the ear of ordinary man heard, nor the unregenerate heart perceived. Even the bereaved and lonely heart, sitting amid the wreckage of all its joys and hopes, may be aware of this.

Third, it is blessed to *inherit the earth*. Where that condition of soul is reached of which the Master is speaking,

Heaven above is softer blue,
Earth around is sweeter green;
Something shines in every hue
Christless eyes have never seen.

There is a new rapture in common sights, a new meaning in common sounds; lilies are robbed more gloriously than Solomon; the winged and furred denizens of the woodlands become, as St. Francis found them, "little brothers and sisters." As Cowper said, such a man may be poor compared with those whose mansions glitter in his sight, but he calls the luxuriant prospect all his own. Every wind wafts him blessing; all things work together for his good. Whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come—all things bring their tribute to the man who has learned Christ's secret, which, like the fabled philosopher's stone, turns everything to gold. What inheriting the earth means is shown in the words of one of Christ's most proficient pupils, when he said: "I have learned in whatsoever state I am therewith to be content." You may own vast estates, and get nothing from them. You may have no rod or perch of land, and yet you may derive joy and delight from every scene, and extract nutriment from every incident. Newspapers, public events, journals, travels, pictures, architecture, literatures, human life—all shall minister to your joys and perfecting.

Fourth, it is blessed to *be filled*. In this life, as well as in the next, it is possible to hunger no more, neither thirst any more. Not to hunger for the husks that the swine eat, because filled with the provisions of the Father's table! Not to thirst for the heated pools at which the children of the world seek to quench their thirst, because the well of water, that springs up to eternal life is within. Not to clamor for the fleshpots of Egypt, because there is so plentiful a provision of manna. Oh, it is a blessed thing to be filled with the Spirit, to be full of joy and peace, to be filled with God's grace and heavenly benediction, to be filled with the truths of righteousness, to be filled with the knowledge of his will, to be filled unto the fulness of God. Tennyson says that the babble of the Wye among the hills lasts until the tidal wave fills up its channels to the brim; and the heart is restless till it is full—but when it has realized this blessed fulness dipped deep into the fulness of God, and lifted out dripping with flashing drops, ah, then, evil has no lure to charm, the fear of man cannot intrude, the fascination and blandishments of sense are neutralized. What more can the soul want than to be filled with Thee, O God, who didst make us for Thyself? Cannot a flower be satis-

fied which has a sun to shine on it, and a glacier-fed river to wash its roots?

Fifth, it is blessed *to be the recipient of mercy*. There is never a moment of our life in which we do not stand in need of mercy, both at the hands of our fellows, and, above all, from the hand of God. There is no saint in the heavenly kingdom who does not, at some time or other, need to appropriate the petitions of the man after God's own heart, and say: "Have mercy on me, O God, according to thy loving-kindness, according to the multitude of thy tender mercies." We need mercy from little children, startled by our harsh tones; mercy from our servants and employes, hindered by our inconsistencies, our quick temper and imperious tones; mercy from husband or wife, brother or sister, neighbor or friend; above all, mercy from the Most Merciful; and it is blessed to know that we have it in heaven's own measure, full, pressed down, and running over. So far from making us lax in permitting sin, it predisposes us to more mercy toward the failings of others, more mercilessness to ourselves.

Sixth, it is blessed *to have the vision of God*. Not to terrify, as when Moses hid his face, and Elijah went into the covert of the cave, and John fell at His feet as dead; but more after the fashion of Mr. Hewitson's experience, when he says: "Our Redeemer is no mere abstraction, no ideal-ity that has its being only in our shifting thoughts. He is the most personal of all persons, the most living of all who live. He is 'the first and the last, and the living one.' He is so near us, as the Son of God, that we can feel his warm breath on our souls; and, as the Son of Man, he has a heart like these hearts of ours—a human heart, meek and lowly, tender, kind, and sympathizing. In the Word—the almost *viva voce* utterance of Himself—his arm of power is stretched forth beside you, that you may lean on it with all your weight; and in the Word, also, his love is revealed, that on the bosom of it you may lay your aching head, and forget your sorrow in the abundance of his consolation. To the Living One who died we must look, that we may be weaned and won over to God, that we may be strengthened, spiritualized, and sanctified." Who would not desire a life like this, in which God should be the one dear presence, the one familiar and ever-present object of thought, the friend with whom an increasing dialogue is maintained? A young girl employed in a shop told me that her consciousness of God and her converse with him had now lasted for three years, and that difficult things had become easy, as though he arranged all and smoothed out the creases.

Seventh, it is blessed *to be recognized as the son of God*. Some are undoubtedly children of God, who are not like God. It would require a good deal of scrutiny to detect his image and superscription on their faces, or the tones of his voice in their speech. The manners of the heavenly court are not evident in their demeanor; the courtesy and thoughtfulness that characterised the Son of Man are not characteristic of their behavior to the poor and timid, to little children and helpless women. They too often break the bruised reed, and quench the smoking flax; they strive and cry and cause their voice to be heard in the street; they do not bear, believe, hope, and endure all things, or elicit the love of men to him

whose name and nature they ought to bear in every lineament. Be it ours to be imitators of God as dear children, to be harmless and blameless, the sons of God, without rebuke—to be thus is to be blessed.

Eighth, *we come back to the Kingdom of Heaven*. For blessedness is like a spiral staircase, we are always coming back to the same standpoint from a higher position on the circling round. When we begin to live for God we find ourselves in the kingdom, and are ravished with the beauty of the dawn; but after years have been spent in doing his will, and walking in his fellowship, there is a new depth of loveliness and significance in its infinite and divine contents.

O Christ, Thou King of Glory, uplift us above the common dusty road of mortal life—lift us into thy life, above the heads of our enemies, above the weight of our flesh, above the glamor of the world, and make us most blessed for ever, and glad with joy in thy presence!

Occupy Till I Come.

"And he called his ten servants, and delivered them ten pounds, and said unto them, Occupy till I come." Luke 19:13.

We have four things here, which, keeping the metaphor of the text, I may designate as the Capital, the Business, the Profits, and the Audit.

1. The Capital.—A pound was a very little thing for a prince who was going to get a kingdom to leave with his servants to trade upon. The smallest gift is, I think, an essential part of the representation. May it not be intended to point out to us this lesson—how small after all, even the high gift that we all receive alike here is, in comparison with what we are destined to receive when the kingdom comes? Even the salvation that is in Jesus Christ, as it is at present experienced on earth, is but like the one poor pound that was given to the servants, as compared with the unspeakable wealth that shall be theirs—the ten cities, the five cities, and all the glories of supremacy and sovereignty, when he comes.

2. Now a word about the Trading.—You Christian men and women ought to make your Christian life and your Christian service a matter of business. Put the same virtues into it that some of you put into your trade. Your best business in this world, as the Shorter Catechism has it, is to glory God and enjoy him forever. And the salvation that you have got, you have to trade upon, to make a business of, to work it out, in order that, by working it out, by living upon it, and by living by it, applying its principles to daily life, and seeking to spread it among the people, it may increase and fructify in your hands.

3. The Profits.—The immediate results are in direct correspondence and proportion to the immediate activity and diligence. The truths that you live by, you will believe more because you live by them. The faculties that you employ in Christ's service will grow and increase by reason of your employment of them.

4. The Audit.—"Till I come," or, "Whilst I am coming." As if all through the ages the king was coming, coming nearer. We have work as remembering that every one of us shall give an account of himself and his trading unto the Proprietor when he comes back.—*Rev. A. McLaren, D. D.*

THE WORLD EVANGEL TRAIN TO SAN FRANCISCO.

We have selected our route to the International convention in San Francisco June 22-26. It is the route receiving the approval of the majority of international gatherings in the west.

The rate from Chicago to San Francisco and return is \$62.50 and this will make the rate from Indianapolis \$65.40, Lansing \$68.80, Detroit \$70.75, Cleveland \$72.25, Dayton \$69.25, Columbus \$72.50, Cincinnati \$69.25.

You are to register with The World Evangel and we will tell you how to buy your tickets so you can go on our special train.

If you go on a regular train your sleeping car and dining car will cost you from \$30 to \$36. Meals and sleeping car on The Evangel train will be \$20.

We will stop a day at Colorado Springs and spend Sunday at Salt Lake City, and will take in all the points of interest, and see all the sights: Pike's Peak, Cripple Creek, Manitou, Lake George, Leadville, the Seven Castles, Grand Valley fruit district. But we will send you beautiful colored pictures if you indicate your desire to join our party.

Our special train leaves Chicago 10:30 p. m. June 14th and we will be on it a week, but with stops and stop-overs we will deliver you fresh as a wild flower in San Francisco the day before the convention opens.

One Hour Sunday School Conventions.

We are going to have a good time, and we are going to make a good time for Sunday School workers en route.

We will make stops of an hour or more at places like Council Bluffs, Cedar Rapids, Omaha, Colorado Springs, Reno, Grand Island, Ogden, etc.

At these places we will have an hour's convention right in our coaches, where 25 or more superintendents will hear addresses by Timothy Stand-by on organized work, Meigs on Home Department, Mrs. Curtiss on Elementary work, C. W. Shinn on Teacher Training Institute, etc.

You may come back any route you wish, indicate your preference.

But to secure the advantages of our special train your ticket must read over the Chicago & Northwestern, Union Pacific, Colorado Midland and Southern Pacific.

Passengers from points where it is not convenient to go through Cleveland will join the party at Chicago, but if you come through Cleveland there will be a special car on the Lake Shore train leaving Cleveland at 10:55 a. m. June 14. This will connect with our special train on the C. & N. W. Ry.

Sign one of these blanks.

Please reserve space on The Evangel train to San Francisco for.....persons, sending me itinerary.

Name

Address

Please send me itinerary of The Evangel train to San Francisco.

Name

Address

Unusual

TOO MANY SOCIETIES.

And old colored preacher was asked how his church was getting on, and his answer was: "Mighty poor, mighty poor, brudder." "What is the trouble?" and he replied: "Dem 'cieties,' cieties. Dey is jist 'drawin' all de fatness and marrow outen de body and bones ob de Blessed Lord's body. We can't do nuffin without de 'ciety. Dar is de Lincum 'Ciety, wid Sister Jones and Brudder Brown to run it; Sister Williams mus' march in front ob de Daughters of Rebecca. Den dare is de Dorcases, de Marthas, de Daughters ob Ham, and Liberian Ladies." "Well, you have the brethren to help in the church," was suggested. "No, sah, dar am de Masons, de Odd Fellows, de Sons of Ham, and de Oklahomaz Promised Land Pilgrims. Why, brudder, by de time de brudders an' sisters pays all de dues an' tends all de meetins, dere is nuffin left for Mount Pisgah Church but jist de cob; de corn has been shelled off an' frowed to dese speckled chickens."

AT THE CONFERENCE.

Scene.—Ante-room of a colored Annual Conference.

Time.—Just before reading the appointments.

Adjournment Pending.—When the following conversation takes place.

Presiding Elder.—"There is just one preacher more to be provided with an appointment."

Bishop.—And who is he? The man with the bald head near the window?"

Presiding Elder.—"Yes, Bishop, and the trouble about him is, that his head is bald on the inside, and I don't know where to send him."

STARTLINGLY UNCONVENTIONAL.

Some of Peter Mackenzie's "brevities" were startlingly original and unconventional. He puffed away the "halo" around Scripture characters and "modernized" them with a vengeance. Lecturing on Jonah he brought him to the place where he was overboard, and then made the great fish say to the prophet, "Come in Jonah—out of the wet."

He used to introduce his lecture on "The Tongue" by saying dryly, "The subject is in everybody's mouth—more's the pity if it isn't."

A SEVENTEEN DOLLAR TEXT.

"The minister preached a scathing discourse on the extravagance of women."

"Yes; and there his wife sat with a \$17 hat on."

"That was probably the cause of the sermon."—*Yonkers Statesmen.*

IT HAPPENED.

In a fashionable town of the Middle West, not long since, two young ladies were passing in front of the Rev. Dr. Updike's house, discussing which minister one of them should select to preside at her approaching nuptials. Just at that moment a teamster was driving along, one of whose horses was named Klondike. He swung his whip and called out, "Get up, Dike." The girls laughed, and Updike officiated, greatly amused to learn how he came to be chosen.

ILLUSTRATIVE DEPARTMENT

Illustrations From the German

BENJ. SCHLIPF, BUKAREST, ROUMANIA.

Prayer.

(225)

Jas. 5:16; 1 Chron. 16:11; Exod. 22:23.

In the city council of Lausanne the following episode took place. It has been the custom for many years, that the president open the sessions of the council with prayer for divine guidance. An atheistic member of the council moved to abandon the custom and a committee was named to look up in the records, whether the motion were in place. At his point a young attorney arose and said: It seems to me a matter of little moment, whether there is a tradition which calls upon us to ask divine guidance, even if such a tradition had been recorded for centuries in the minutes of this council. If this opening prayer is only a matter of form, then dispense with it, but if we, as I do, believe in a prayer answering God, if we believe that God directs our lives, grants us his help in times of distress and enables us by his blessing to work to some good end, then let us not abandon the prayer. If you, sir, (turning to the atheist) do not believe in divine blessing, let it descend upon those who do; that will not hurt you in any way." This speech was interrupted a number of times by applause and moved the council to great enthusiasm. It was voted to pray as heretofore.

Church Attendance.

(226)

Heb. 10:25; Ps. 26:8; Ps. 84:10.

The express from Frankfurt to Basle was just passing through a small village in which a newly built church could be seen. A traveller, a student, said sneeringly: "The good folk of this town could have found a better use for their money than to put it into that church building." His neighbor in the coupe, a prosperous looking tradesman asked: "What have you got against the church?" "Why, nowadays only the feeble minded go to church!" Well, then I am one of the feeble-minded," quietly replied the other. "I belong to this same class," said a third traveller, "for I never am absent from church on Sundays. And, by-the-way, I am professor in the University of Leipzig." "And I am first counsellor of the government at Strassburg and hold to the church." "And I am Director von L. of the grammar school at Berne and confess that I am a Christian by the force of conviction." These four "feeble-minded" shook hands and soon were deep in a Christian discussion while the young student, feeling his mental preponderance (?) kept still in his corner of the coupe.

A Christian always may be sure to find himself in the best of company. Ever since the days of the East sought Jesus, the wise men have been seeking and finding him, who is the light of the World.

Revenge is Sweet.

(227)

Ps. 37; Matt. 5:11; 12, 36-46; Rom. 12:17-19.

Emperor Nicholas was an enemy of duelling and forbade it under severest penalty. One day one of his adjutants fell down before him and asked permission to engage in a duel with another officer. The Emperor denied this request immediately, but asked for the reason why an "affair of honor" was necessary. The adjutant related how the other officer had slapped him on the cheek in the presence of others. Nicholas commanded his adjutant to accompany him to his salon and there kissed him on the cheek in the presence of the nobility and said; "Now, my son, you are kissed back to honor." The Emperor did much, but what will God do, if, when you have been wronged, you tell him, instead of seeking revenge? He will comfort you and let your righteousness appear in glorious light. So the Psalmist tells us in the thirty-seventh Psalm. And Christ's teaching in Matt. 5 gives encouragement to those who suffer wrong doing against their persons "for his sake." These three words should make it a pleasure for us to bear uncomplainingly any burdens of this kind that he permits evil men to lay upon us.

What Conversion Does.

(228)

John 3:3; Gal. 2:20; 1 John 4:7; 2 Cor. 5:17.

In a little German village lived a woman with a bad, spiteful tongue. She was, what she was known by, a "terrible woman." No one wanted to have anything to do with her and everyone else in the village pitied her neighbors. With them she was constantly quarreling. And such a poor woman, who has strife and hatred in her heart not only is a source of unhappiness for others, but also for herself. But a visitation of God's grace came to this village, and houses were found whose doors opened to the King of Glory. Into the heart of the "terrible woman" fell some rays of the light of God's grace and forthwith strife and hatred fled out of her heart and she began to show forth the love of a redeemed soul. But the rumor went through the village that she was a hypocrite, she had not been truly converted, but was only "acting" so. Those who had been unfriendly to her before her conversion were even more unfriendly afterward. But a heart with the love of God in it is capable of holding out in trials and sharp as they were, this woman bore them. And then in several months even the most skeptical were convinced and said: "what a mighty Savior he must be who could change this terrible woman so that she is only capable of loving now!"

What a wonderful Saviour is Jesus my Lord!

Fruit, Not Leaves.

(229)

John 15:2-8; Heb. 12:11.

A gentleman relates: I have many rose bushes in my garden. Last spring the gardener came with his shears and cut the bushes unmercifully, it appeared to me. I begged him to be more considerate, as the bushes had born about 3,000 roses the season previous. "And how many do you expect this summer," he asked. "Well, about 4,000," I replied. Then he took his knife and cut off still more. "Why, you are not leaving anything to the bushes," I protested. "I am not cutting away anything but the wild branches. Or do you want your bushes to bear leaves, instead of roses? I know what I am doing!"

The pruning we receive as Christians may seem unpleasant, but remember, the heavenly gardener knows what treatment we need to make us fruitful. In Gal. 5:22, 23 some of the beautiful fruits of the Spirit are named. If we **may** bear such fruit, let us not despair at the pruning.

A Startling Question.

(230)

Is. 23:4; Ps. 14:1; 53, 1; Rom. 14:8.

A German officer, who thought himself very wise, set about writing a book, in which he wished to bring all sorts of "proofs" deducted from science and reason to justify his atheistic views, and by this means to lead others away from their belief in God and His Word. He had about completed his book, and visited a friend whose criticism and advice he desired to obtain before giving his work into the hands of the printer. While the reading was in progress, he received a telegram which told him that his only child, a grown girl, had suddenly been taken sick with a very malignant disease. He hurried home and entered the sick room with a sinking heart. As soon as the girl saw him, she cried out in anguish. "Now father, tell me, in whose faith shall I die, yours or mother's?" The mother was a steadfast Christian. The poor man buried his face in his hands and sobbed: "In your mother's faith, for God's sake, in your mother's faith."

In the presence of death all his arguments against religion broke down and left him without support. The only consolation for such a time is offered us in the promises of God's Word.

All Accounts will be Paid.

(231)

Rom. 6:23; Hosea 8:7; 10:13; Gal. 6:7.

Anne of Austria once said to Richelieu: "Cardinal, God does not always pay his wages at the end of the week, but finally all his accounts will balance." It is true, God is slow to anger, but "the wages of sin is death," and these wages will surely be paid. A child of God must wait sometimes for recompense, but every good deed will just as surely reap its reward.

Unconditional Trust in God.

(233)

Rom. 8:28; Heb. 10:35, 36; Ps. 141:8.

A Christian lady, who was severely ill, was asked whether she would prefer longer to live or to join her Lord. She answered, that it

was not for her to choose, that she was happy that she could leave the decision in the hands of God. "But," said her friend, "if God should leave the decision to you, what then?" "Then," she answered without hesitation, "I would ask him to take back the decision into his own hands." That is unconditional trust and God will not suffer anyone to be ashamed, who so trusts him.

Where is Heaven?

(232)

2 Cor. 5:17; Rom. 8:1; 32, 33.

In a children's meeting in a rescue mission the speaker asked, "Children, can you tell me where heaven is?" Immediately a boy from the poorest section of the city sprang up, raised his hand and cried shrilly: "I know, I know." "Well, my boy, where is heaven?" the astonished leader asked. "Back in our street, since Ma got acquainted with Jesus," was the answer. And the little boy was not far from being right. The heart and the home, however poor they may be, are made lovely when Jesus moves in.

False Guide Posts.

(234)

John 8:44; 14:6; Ps. 16:11.

In the campaign of 1866 it was very difficult for the German troops to find the right way, as the Austrians had turned the guide posts. That is the way Satan does. He erects a guidepost with the legend, "to wealth," "joy," "to freedom," and where does the road end?—poverty, despair, slavery. Jesus is "The Way, the Truth and Life." Follow his guiding hand and you will not stray.

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Matthew Illustrated

ORIN EDSON CROOKER.

Casting Out Demons. (236)

"They brought unto him many possessed with demons; and he cast out the spirits with word." Matt. 8:16.

Humane treatment of the insane began with Philippe Pinel, a Frenchman who died in 1826. A powerful painting by Robert Fleury pictures the visit of Pinel to the Salpêtrière, Paris, in 1795. The asylum courtyard is filled with violent women chained to posts and in many cases manacled and under other forms of restraint. Pinel stands calmly in the midst directing an attendant as he strikes off the iron bands and chains. Those thus freed seem to have lost their violence, and some of them kneel to kiss his hand. We are told that Pinel, president of the Paris commune, said to Pinel: "Are you mad yourself to wish to chain these ferocious beasts?" "No," he replied, "but I am certain that these wretched beings are so violent and crazed only because they are chained. When they are no longer treated thus I believe they will calm themselves and perhaps grow rational."

Christ the Saviour. (238)

"Save, Lord; we perish." Matt. 8:25. In the midst of the great storm on Galilee the disciples had faith that Jesus could save them. They gave evidence of their faith by calling upon him to do so. Unfortunately, faith does not come to many until it is so late that they fail in gaining from it the comfort that should have cheered them all their lives. Mr. Moody used to tell of how following the battle of Pittsburgh Landing he was sent for in the middle of the night by a badly wounded soldier who wished him to help him die. "I cannot help you die," said Mr. Moody. "Who can?" asked the man. "Jesus Christ can," said Mr. Moody. "The Bible tells us that 'whosoever believeth on him should not perish, but have eternal life.'" In telling of the incident Mr. Moody said, "I read that verse to the poor fellow over and over again. He died with his head pillowed upon it."—Sermon entitled, "The Gateway to the Kingdom."

Seeing Something Good. (239)

"And he said unto him, Follow me." Matt. 9:9.

The Gospels do not record our Lord's first words to each of the twelve, but we know enough to make us feel that he gained the personal allegiance of each one of them by first seeing something good in them. Then when he beckoned them they were ready to follow because he had proved himself their friend. "Even apocryphal tradition preserves his deliberate intention of Christ to see the good in others, when it tells of a dead dog lying by the roadside, kicked aside and scorned by a priest and Levite, until Jesus of Nazareth passing by looked at the little animal and said gently, 'His teeth are very white.'"—S. S. Times.

The Sinner's Friend. (240)

"They that are whole have no need of a physician, but they that are sick." Matt. 9:12.

In a recent issue of the Sunday School Times Jacob Riis tells of a Northfield graduate, a girl of refinement and modesty, who chooses to live in a mean house on one of the worst streets of New York's East Side in order that she may be near the haunts of vice with a view of saving as many young women and girls as possible from the very gates of Hell. Frequently in the middle of the night word is brought her of a young girl whom the brothel or saloon has just secured, and she goes out into the night, visits the resort, and demands her sister. One night a policeman came and said: "We have this case (referring to a young girl.) She isn't wanted in this home or in that institution. She doesn't come under their rules. We thought you might stretch yours to take her in." The reply was: "Bless you; we have no rules. Let her come in." And she took her in and put her to bed.—Jacob Riis in S. S. Times.

Helping the Sinful. (241)

"For I came not to call the righteous, but sinners." Matt. 9:13.

At the busy corner of Euclid avenue and East 55th street, Cleveland, Ohio, a party of Salvation Army workers were holding a meeting one evening. I stopped to listen. A young man in the inner circle attracted my attention. He wore no uniform and was evidently nervous. I waited to see what his part in the meeting might be. At last he stepped to the center of the circle and gave his testimony. It was the old story. He had been drunk most of the time and going rapidly to the dogs. No one paid any attention to him. No one seemed to care. He didn't care himself. At last a member of the Salvation Army took an interest in him. He helped him to turn over a new leaf. He assisted him to a job. He made a new man of him. As I passed on in the throng I said to myself: "Surely this was the way of the Master himself."—O. E. C.

A Problem in Arithmetic. (242)

"For what shall it profit a man, if he shall gain the whole world, and lose his own soul?" Matt. 16:26.

"I was one evening driven home by a young boy with whom I got into conversation. I learned he was going to school and that his favorite study was arithmetic. 'I am studying in profit and loss now,' he said. 'Can you do all the examples in the book?' I asked. 'Yes,' said he, 'some of them are pretty hard but I finished the last today.' 'I think I could give you one in profit and loss you could not solve,' said I. 'I doubt it,' he replied. 'Let's have it.' 'It is this: What shall it profit a man if he shall gain the whole world and lose his own soul?' 'Could you work that out?' 'No,' said he, as a thoughtful expression came over his countenance. 'That's beyond me, I admit.'—W. M. Taylor in 'The Ministry of the Word.'

Illustrations from the Sermons of Alex. Maclaren

Heaven, Room for all There. (244)

The old rabbis had a tradition which, like a great many of their apparently foolish sayings, covers in picturesque guise a very deep truth. They said that, however many the throngs of worshippers who came up to Jerusalem at the passover, the streets of the city and the courts of the sanctuary were never crowded. And so it is with that great city. There is room for all. There are throngs, but no crowds. Each finds a place in the ample sweep of the Father's house, like some of the great palaces that barbaric Eastern kings used to build, in whose courts armies might encamp, and the chambers of which were counted by the thousand.

Keeping the Room. (245)

When prodigal children go away from the father's house, sometimes a heart-broken parent will keep the boy's room just as it used to be when he was young and pure, and will hope and weary through long days for him to come back and occupy it again. God is keeping a room for you in his house; do you see that you fill it.

Christ Has Opened the Gate of Heaven. (246)

Old legends tell us of magic gates that resisted all attempts to force them, but upon which, if one drop of a certain blood fell, they flew open. And so, by his death, Christ has opened the gates and made the heaven of perfect purity a dwelling-place for sinful men.

Transfused Blood. (247)

Men's lives have been prolonged by the transfusion of blood from vigorous frames. Jesus Christ passes his own blood into our veins, and makes us immortal. The church chose for one of its ancient emblems of the Saviour the pelican, which fed its young, according to the fable, with the blood from its own breast. So Christ vitalizes us. He in us is our life.

Love and Commands. (248)

There are two motives for keeping commandments—one because they are commanded, and one because we love him that commands. The one is slavery, the other is liberty. The one is like the Arctic regions, cold and barren; the other is like tropical lands, full of warmth and sunshine, glorious and glad fertility.

Love, Not Mere Sentiment. (249)

The love that Christ stamps with his hall-mark, and passes as genuine, is no mere emotion, however passionate, however sweet; no mere sentiment, however pure, however deep. The tiniest little dribble that drives a mill is better than a Niagara that rushes and foams and tumbles idly.

Christ's Word. (250)

This Carpenter of Nazareth has reached the heights which the greatest thinkers and poets of the past have never reached, or only in little snatches and fragments of their words. His words open out, generation after generation, into undreamed-of wisdom, and there are found to be hived in them stores of sweetness that were never suspected until the occasion came that drew them forth.

Separation from Christ. (251)

Separation is withering. Did you ever see a hawthorn bough that children bring home from the woods, and stick in the grate; how in a day or two the little fresh green leaves all shrivel up and the white blossoms become brown and smelly, foul, and the only thing to be done with it is to fling it into the fire and get rid of it? And so says Jesus Christ, as long as a man holds on to Me and the sap comes into him, he will flourish; and as soon as the connection is broken, all that was so fair will begin to shrivel, and all that was green will get brown and turn to dust, and all that was blossom will droop, and there will be no more fruit any more for ever. Separate from Christ, the individual shrivels, and the possibilities of fair buds wither and set into no fruit. And no man is the man he might have been unless he holds by Jesus Christ and lets His life come into him.

Inward Light and Peace. (252)

A little candle in a room will make the lighting outside almost invisible; and if I have burning in my heart the inward experience and conviction of what Jesus Christ is and what he has done and will do for me—oh, then, all the storm without may rage, and it will not trouble us.

Tell the Truth and Shame the Devil.

The following from an address by Lady Cecil in Royal Albert Hall, London, shows that the plain truth for children is coming into favor in England:

A little child comes running up to its mother and asks: "Mother, who made me?" The mother, past teaching that she was born in sin and brought forth in iniquity and that to have procreated and brought forth a child was a sin, makes her see some subterfuge: "I found you under a gooseberry bush," or some other lie, such as "The doctor brought you." The child, looking into the mother's face, knows that she is telling an untruth. "When the child's character is forming for good or evil, instead of hearing the truth from a good mother, he goes into the streets among his little companions, where it is told to him in a very different manner from that in which it should be imparted by the mother.

But let us look at the other side. A child comes to its mother and says: "Mother, who made me?" "Who made you, darling? Your parents are responsible for your life. Your mother carried you under her heart for many months and went through the agony of death to bring you into the world. Now, you see, my darling, why mother loves you, and why she would give her life to save yours. And for many weary days and nights, she has watched over you to bring you to your present age. Now you see why I am called 'mother' for 'mother' means trouble, and you have come much."

Do you suppose that any child, after hearing that from a pure, intelligent mother, could ever do anything to bring the blush of shame to her face? Do you think he could ever go into the street and insult or debauch any other mother's daughter? Never, for his character is at once formed, and from that moment he learns to respect his mother, and in doing so he respects every mother's daughter.

Present Day Parables

WM. BARNES LOWER, WYNCOTE, PA.

A young man, not long since, witnessed a production of Dr. Jekyll and Mr. Hyde. Upon reaching home he attempted to imitate the ravings of Mr. Hyde. He became so adept that his impersonation amazed his friends and in a few weeks he began to experience the same difficulty that Doctor Jekyll did in returning to his normal self. He lapsed involuntarily into the character of Mr. Hyde, which had complete control over him, and was finally removed to a hospital for the insane. It is dangerous to imitate the tricks of Satan. If we personify the worst, the worst will soon get the upper hand and become our destruction. Dr. Jekyll's prescription soon changed him into Mr. Hyde, but the secondary personality became the destruction of the first. Satan can make a lower order out of a higher, but he never can transform the lower into the higher. There is no ascending series in Satan's regime.

Old Junk. (255)

The dredging machines at work deepening the channel of the Delaware river are bringing to the surface all kinds of junk and implements lost or thrown overboard from ships. All kinds of tools, brass and copper are being found and sold as junk.

Every life carries with it, some more, some less, a lot of worthless junk. Old superstitions from which it is hard to break away. Old prejudices have hindered the progress of the soul and should have been thrown overboard long ago. Superstition is the greatest burden in the world. The imaginary, scarecrow superstitions of many homes are the worthless junk, that is a dead weight to its spiritual and intellectual progress. Superstition is the disturber of many homes. Very often superstition parades itself under the guise of religion. Superstition is the one swing of the pendulum, scepticism the other. Prejudice always arises through inexperience of the world and ignorance of mankind. In any life it is as worthless as old junk.

Modern Jean Valjean. (256)

There was pardoned from the Federal prison

of Fort Leavenworth a man whose release was sought by 50,000 persons in a petition sent to President Roosevelt. Eleven years ago this man was a robber. He was caught and sentenced to the penitentiary for three years. After two years he escaped, went to Kansas City, assumed the name of Anderson and married. An ex-convict who had known January, his original name, in the prison, notified the warden and the man was arrested and taken back to the penitentiary. Owing to the exemplary life he had lived in Kansas City, his neighbors started a movement for his release. The petition sent to Washington is said to have contained the largest number of signatures ever appended to an appeal for pardon. He will endeavor to have his citizenship restored and if successful will ask the courts to change his name for the protection of his wife and child. Human courts of law may pardon and set a man free from the hand of the law, but they cannot rub out the stain of sin or remove the guilt. There is only one who can do this. The blood of Jesus Christ, His Son, cleanses us from all sin.

Honesty Rewarded. (257)

Recently a negro found a wallet containing \$3,000 in money and many valuable papers. Learning who the owner was he promptly returned the money to him. The gentleman being superintendent of a large company complimented the negro on his honesty and handing him \$5.00 told him to go to work as watchman at the plant, assuring him that the position was good for life. Honesty is its own reward. Where honesty is wanting that life is not worth its existence. It is said that "Honesty is the best policy," but the honest man is always ahead of the standard and the dishonest man always behind it. The best way to live in this world is to be real through and world and in the ages to come. The reward to this poor negro was to receive a life position. The reward to the faithful Christian will be "Friend, come up higher."

Preacher's Scrap Book

Blood of Martyrs the Seed. (259)

A young man of the name of Westrup went as a missionary to Mexico, and was murdered while on a journey, and his body thrown upon a cactus plant to decay in the sun. A student in the Southern Baptist Theological Seminary, hearing of this, wrote to the missionary secretary, saying that he did not have much strength of mind or body, but all that he had he would like to give to the cause, and if God wanted some one to go to Mexico and take Westrup's place, he was ready to go, though it might be to give his life for Christ.

Thus, through the death of Westrup, W. D. Powell was led to Mexico. If Westrup had gone to Mexico and spent his time in self-seeking, no one would have desired to be like him or to take his place. There is nothing in this world more beautiful than self-sacrifice.

Lost Manhood. (253)

The frightful Slocum disaster of several years ago is still fresh in our memories. A bronze memorial tablet which had been erected to the victims was recently stolen and sold for old junk. The tablet which cost \$460 was purchased by the gifts of poor people, friends and sympathizers of those whose lives came to such an untimely end. Broken and battered it brought a paltry \$14. We can hardly realize that manhood can fall so low.

An Honest Sign. (260)

The Wonder Brewing Works of Stockton, California, located on Channel street between Hunter and Eldorado, is remodelling its place of business. In order to do this it was compelled to move out while the work was being done. As its temporary location it chose a building recently

occupied by a Cemetery Association. On the side of this building in the old sign, "General Cemetery Work Done," which still stands out in large letters that all who run may read. For once in its history the liquor traffic has an appropriate sign—"General Cemetery Work Done." Yes, it is done and done well. Think of the monuments which are standing all over this city which have been chiseled out by this traffic, the monuments which are so easily read at sight, the monuments to blighted hopes, to ruined prospects, and to lost souls. These monuments always tell the plain facts—"Ruined by the liquor traffic."

If you will examine the vaults of wickedness shaped by them you will find hidden there splendid manhood, great ambitions, joyful hopes, love and affection of former days, hidden away so deeply, sealed so tightly, shut in so closely, that no power except the resurrecting power of Divine love can ever break the seal and set them free. O, these monuments and vaults which this and all other brewing works in our fair country are working out day after day, year after year. Look at the mounds of misery, desolation and despair which are being shaped continually by the thousands, rounded up by this persistent, soul-cursing business, and watered by the tears of innumerable widows and orphans.

"General Cemetery Work Done." Would it not be well if a similar sign were placed over every saloon door?—*Mrs. L. S. Woodruff, Stockton, Cal.*

Self-Sacrifice. (261)

"Mme. Lepot's husband had been arrested for conspiring against the French republic. She succeeds in gaining admission to his cell. There she gives him her clothes and puts on his. He escapes. At the foot of the scaffold she is recognized by the commissary of the republic. 'Wretched woman,' he exclaims, 'what have you done?' 'My duty,' she replies; 'do yours.' Half a minute later her head was rolling in the basket.

Did you ever hear or read of a man doing that for a woman?"

Christ's life was lived and his sacrifice was made for all—men, women and children—especially for children. He said to them to "come" without making conditions. For the coming of men and women he made conditions.—*E. T. Hiscor.*

Need Lots of Fixing Up. (262)

Matt. 18:3.

A bachelor uncle whose hands were hardened with toil and whose face was furrowed with care lived in the home of his brother. One of the children, a bright little cherub of three or four summers, was his special favorite. One morning, as he was dressing her he said, "Kittie you are just a little angel." The child replied, "Yes, Uncle, all I need is the wings," and then looking up earnestly into his face she continued, "but you, Uncle, you would take lots of fixing up."

A Beautiful Growth in Grace. (263)

Dr. Edward Everett Hale, whose eventful life has so recently closed, is quoted in a recent book as saying concerning the gradual unfolding of his life: "I observe, with profound regret, the religious struggles which come into many biographies, as if almost essential to the formation of

the hero. I ought to speak of these, to say that any man has an advantage, not to be estimated, who is born, as I was, into a family where the religion is simple and rational; who is trained in the theory of such a religion, so that he never knows, for an hour, what the religious or irreligious struggles are. I always knew God loved me, and I was always grateful to him for the world he placed me in. I always liked to tell him so, and was always glad to receive his suggestions to me."

Few are so fortunate in their training as Dr. Hale. Nearly all must pass through some period of more or less intense "storm and stress," before getting their bearings religiously, and attaining to a faith that sustains and strengthens. Yet we have here an ideal which we should seek to realize in the training of our children, both in the home and Sunday School. Happy is he whose growth is gradual and healthy, and void of violent storms of doubt and unrest, and yet whose growth is real. "And the child grew and waxed strong, filled with wisdom; and the grace of God was upon him." *Frank E. Boren, Vacaville, Calif.*

Children vs. Chickens. (264)

I once called on a lady to get a setting of eggs. I found her enthusiastic over her chickens. She invited me out to see her hens, and talked interestingly and intelligently about the different breeds, and the best methods of housing, feeding, etc. While she was talking two or three dirty children were standing around; and her conversation was interspersed with occasional warnings and threats for the children to keep out of the way and not bother. I was interested in her chickens; but thought how much more important is child culture. The farmers all subscribe for an agricultural paper, and for a poultry journal; we are interested in the science of raising hogs and cattle and fruit; but children are too often left just to "grow up" like weeds. Let us have a revival of child culture.—*F. E. B.*

Without Warning. (265)

Matt. 25:13.

I was making the trip from Jefferson City to Kansas via the Missouri Pacific, on the fast train No. 1, (Nov. 7th, 1910).. Just before we reached Sedalia the train struck a farm wagon, killing the aged driver and demolishing the wagon. The conductor came into the train and said, "Thirty-nine years in the service of Missouri-Pacific and this is the first man I have killed."

He started to work the train after leaving Warrensburg—and about midway the car he sank to the floor, dead. We placed the body upon a stretcher, and in so doing I noticed on the coat sleeve four stripes and three stars, indicating thirty-nine years continuous service.

The train master said to me, "I never thought Lorenzo Hopkins would go like that, but no man can tell the day nor the hour or how its going to happen."—*J. L. Thompson.*

SUNDAY EVENING SERMON TOPICS:

"My Companions—Who Shall They Be?"

"My Religion, or What Shall I Believe?"

"My Life-work—What Shall It Be?"

"My Church—Which Shall It Be?"

"My Wife—Who Shall She Be?"

"My Husband—Who Shall He Be?"

Quotable Poetry

THE NEW YEAR.

I see not a step before me
As I tread on another year,
But the past is still in God's keeping,
The future His mercy shall clear,
And brighten as I draw near.

—*Mary B. Brainard.*

THE NEW YEAR.

A Flower unblown; a Book unread;
A Tree with fruit unharvested;
A Path untrod; a House whose rooms
Lack yet the heart's divine perfumes;
A Landscape whose wide border lies
In silent shade 'neath silent skies;
A wondrous Fountain yet unsealed;
A Casket with its gifts concealed;—

This is the year that for you waits
Beyond Tomorrow's mystic gates.

—*Horatio Nelson Powers.*

A NEW YEAR'S REMINDER.

The season's joy you wish us—
For that we thank you, dear;
Yet wishes are not quite enough
To bring a glad New Year.
Watch day by day, my darling,
For helpful work to do,
And through the new year you yourself
Will make your wish come true.

—*Mary F. Butts.*

THE LOVE OF CHRIST, WHICH PASSETH KNOWLEDGE.

From "Goblin Market and other Poems," 1856.
The best of the author's "Devotional Pieces," if
not of all her poems.

I bore with thee long weary days and nights,
Through many pangs of heart, through many
tears;
I bore with thee, thy hardness, coldness, slights,
For three and thirty years.

Who else had dared for thee what I have dared?
I plunged the depth most deep from bliss above;
I not my flesh, I not my spirit spared;
Give thou me love for love.

For thee I thirsted in the daily drought,
For thee I trembled in the nightly frost;
Much sweeter thou than honey to my mouth;
Why wilt thou still be lost?

I bore thee on my shoulders, and rejoiced.
Men only marked upon my shoulders borne.
The branding cross; and shouted hungry-voiced,
Or wagged their heads in scorn.

They did nails grave upon my hands; thy name
Did thorns for frontlets stamp between mine
eyes;

I, Holy One, put on thy guilt and shame;
I, God, Priest, Sacrifice.

A thief upon my right hand and my left;
Six hours alone, athirst, in misery;
At length in death one smote my heart, and cleft
A hiding-place for thee.

Nailed to the racking cross, than bed of down
More dear, whereon to stretch myself and
sleep;

So did I win a kingdom—share my crown;
A harvest—come and reap.

—*Christina G. Rossetti.*

THE SECOND COMING.

How will Christ come back again,
How will He be seen, and when?
Where His chosen way?
Will He come at dead of night
Shining in His robes of light,
Or at dawn of day?

Will it be at Christmas time,
When the bells are all a-chime,
That He is reborn?
Or will He return and bring,
Wide and wondrous wakening,
On some Easter morn?

When will this sad world rejoice,
Listening to that golden voice,
Speaking unto men?
Lives there one who yet will cry
Loud to startled passersby
"Christ has come again?"

List the answer, CHRIST IS HERE.
Seek and you shall find Him near,
Dwelling on the earth.
By the world's awakened thought
This great miracle is wrought;
This the second birth.

While you wonder where and how,
Christ shall come—behold Him NOW,
Patient, loving, meek,
Looking from your neighbor's eyes,
Or in humble toilers' guise—
Lo! the Christ you seek.

Search for Him in human hearts,
In the shops, and in the marts,
And beside your hearth;
Search and speak the watchword "Love,"
And the Christ shall rise and prove
He has come to earth.

Sorrowful oftimes is He
That we have not eyes to see—
Have not ears to hear;
As we call to Him afar,
Out beyond some distant star,
While He stands so near.

Seek Him, seek Him, where He dwells.
Chime the voices of the bells
On the Christmas air;
"Christ has come to earth again;
He is in the hearts of men;
Seek and find Him there."

—*Ella Wheeler Wilcox in Delineator for December.*

Suggestions for Timely Sermons

WHAT TIME IS IT?

The wise man says, "There is a time for every purpose under the sun." "A time to be born, and a time to die," and between those two important points, "A time to plant and a time to reap," and a very busy time it is too, "Whatsoever a man soweth that shall he also reap." "Watchman, what of the night?" The watchman said, "The morning cometh, and also the night." Isa. 21:11, 12.

"It is time to seek the Lord." Hos. 10:12.

"It is high time to awake out of sleep, for now is our salvation nearer than when we believed." Rom. 1:11.

"It is time for thee, Lord, to work." Psal. 119:126.

1. It is time to seek the Lord—A call to the Sinner.

2. It is high time to awake out of sleep—A warning to the Saint.

3. It is time for Thee, Lord, to work—A prayer to the Lord.

"Time darks the sky, time brings the day;
Time glads the heart, time puffs all joys away;
Time builds a city, and o'erthrows a nation;
Time writes a story of their desolation;
Time hath a time when we shall be no more;
Time maketh poor men rich, and rich men poor."

"Time was is past, thou canst not it recall;
Time is thou hast, employ the portion small;
Time future is not, and may never be;
Time present is the only time for thee."

— Rev. C. Edwards.

MARCHING ORDERS: THOUGHTS FOR THE NEW YEAR.

The Christian life compared to a soldier's career. Rules and regulations to be observed. Jesus Christ is the captain of our salvation.

1. Halt.—Short and sharp command. Christ calls to sinners to consider, Jeremiah 6:10. Or are you in a sphere of service unsent? Halt. Wait for orders. Have you rebelled and run away from duty? Halt, return at once.

2. Attention.—"Hearken unto Me," Isaiah 55:2. "Incline your ear," Isaiah 55:3; Proverbs 2:2; Luke 10:39. "Take heed how ye hear," Luke 8:18; Hebrews 2:1.

3. Right about face.—Jeremiah 32:33, 34. Idol worship in the heart, Ezek. 14:6; 2 Kings 17:13; 1 Thess. 1:9, 10.

4. Quick march.—"Go forward," Exodus 14:15. "Go ye into all the world," Mark 16:15; Jer. 1:7. Forward, fear not. Fifty-two fear nots in the Bible.

5. Forward, faith wins the day.—Victory that overcometh the world, 1 John 4:4. Faith conquers fear, Luke 8:50. "I will trust and not be afraid," Isa. 12:2.

6. Forward, following Jesus.—"Follow thou Me," John 21:22. Not a man, a creed, or a church, but Jesus.

7. Forward, fight the good fight.—Flee, follow, fight, says Paul to Timothy, 1 Tim. 6:11. Put on the whole armor of God.

NOW, NOW, NOW.

2 Cor. 6:2.

The Lord puts his special notice word in this verse, Behold, to show us the importance of the message, "Behold now is the accepted time, Behold now is the day of salvation." The greatest word in the Bible is God, the sweetest Love, and tenderest Come, the longest Eternity, and the shortest Now. Yet what momentous issues depend upon the proper use of the present moment, Now or Never.

1. Now is God's Time—for Mercy. Luke 14:17.

2. Now is a Good Time—for Salvation. 2 Kings 7:9.

3. Now is the Right Time—for Watchfulness. Rom. 13:11.

4. Now is the Best Time—for Acceptance. 2 Cor. 6:2.

5. Now is the Only Time—for Blessing. Luke 19:42.

Now in this present world, not in that to come. Now is the present moment. We know not what a day may bring forth. Now for the old, now for the young, and now for all. When the old Romans attacked a city, it was sometimes their custom to set up a white flag at the city gate. If the garrison surrendered while the white flag was up, their lives were spared; after that, the black flag was run up, and every man was put to the sword. Sinner, today the white flag of mercy is out. Surrender to Christ, and live, before the black flag of death and doom takes its place.—Rev. C. Edwards.

TAKING STOCK: NEW YEAR MESSAGE.

Taking stock is one of the great safeguards of our business life, and it is just as wise in spiritual matters.

1. Taking stock of our life. James 4:14; Prov. 3:16; Psal. 31:15; Matt. 14:25.

Its brevity, change, wisdom, and blessing. Gen. 47:4; Psal. 90:12; Eccles. 9:10.

2. Taking stock of our graces. The measure of light (John 8:32); the power of faith (Rom. 4:20); the degree of life (John 10:10); the depth of love (Rom. 5:5); the cup of joy (1 Pet. 1:8); and blessing of hope (Titus 2:13).

3. Taking stock of our gifts. Gifts are God's delegated powers to his people. Gifts are the fruit of Christ's ascension (Eph. 4:8); are divided to us by the Holy Spirit (1 Cor. 12:7); are given for profit, not for pride, and are nothing without love (1 Cor. 13:1-3); and all gifts must be accounted for. Be diligent (2 Pet. 3:14).

4. Taking stock of our service. The call to service (Matt. 21:28); the motive-power for service (2 Cor. 5:14); the rule for service (Rom. 12:2); the pattern for service (John 4:4); the power for service (Acts 1:8); the cheer in service (1 Thess. 2:19); the aim in service (1 Cor. 10:31).—Rev. C. Edwards.

METHODS OF CHURCH WORK

E. A. KING, EDITOR, NO. YAKIMA, WASH.

New Year's Greetings to you all! May the new year bring to every one of you true joy in our calling as preachers of the gospel of Jesus Christ. There is no calling higher or better or more remunerative than the Christian ministry.

It is not usually a paying profession in the money sense, but there are other compensations far greater. They are in the coinage of "Heavenly riches" and multiply with increasing satisfaction with the passing years.

We hope, and sincerely trust, that no member of the "Expositor" family will forsake the ranks of the ministry for purely business pursuits. Our calling is a high one indeed. It is very often a hard and thorny path to travel, but those who are faithful to the end find their reward.

* * *

Let all the past die with the passing year. Learn to forget past failures and blunders. Retrospective worry disturbs the nervous system and present work and future prospects are jeopardized.

The wise thing to do is to face the present situation bravely and look out on the future with hope. We need not cross any bridges until we come to them, and strangely enough our mountains of difficulty seem to disappear as we approach them! Cheer up, brethren! Make 1911 the very best year in all your experience.

* * *

We are thankful for the numerous responses made to our requests for printed matter to help this department. Let the good work go on! Much co-operation is thoroughly appreciated. The more help of this kind the editor has the better he can make the department. Send everything of the kind to E. A. King, 4 South Sixth street, North Yakima, Washington.

* * *

If you know of any pastor not now acquainted with the EXPOSITOR write to F. M. Barton, Caxton Building, Cleveland, Ohio, and request that a ample copy be sent to him. This is one of the ways you can help to increase the influence and usefulness of the magazine.

A CHOICE GREETING.

Rev. Raymond C. Brooks, of Walla Walla, has sent out the following New Year's Greeting.



DEAR FRIEND:

Steadily the rising and falling of the tide marks off our days and numbers them into years. Again it creeps over the sands of life's lengthening coast, and soon shall sweep us out to sea upon a New Year's Voyage. With all my heart I bid you "Godspeed."

Whatever a brother's fellowship, a friend's comradeship and a pastor's sincere devotion can do, I shall seek to do, to make your voyage rich in blessing.

Sincerely yours,

Harley R. Rose

In style, in thought, in helpfulness, it leaves nothing to be desired. For those who prefer not to send out a picture of themselves, this greeting meets every requirement. We hope many a pastor will copy it and use it.

A Greeting



WE STAND AGAIN, before the mystery and opportunity of a new year, with its summons to the triumphant life.

Believing that our ideals are prophecies, that our ills may be cured, that our lives may be transformed by the renewing of our minds, that we may share the life and love and blessedness of God; I send you this greeting.

May you live above the FRET that hurts our bodies and disturbs the harmony of our minds; above the FOLLY that robs us of our strength and cripples our efficiency; above the FEAR of things present or things to come, the Fear that crushes courage and destroys hope.

May you enter into the sweet PEACE that shuts out all harmful thoughts and helps to heal the hurt of the world; into the abundant POWER, which is our birthright, the Power that rises in character and goes forth in service; into the noble PLENTY that makes none the poorer and enriches all, the Plenty that receives good from all that God hath made and trusts without shadow of doubt His Infinite Wisdom to supply your need.

So may the best of your dreams come true in the glad New Year.

RAYMOND C. BROOKS.

A NEW YEAR'S GREETING.

Every pastor feels that he would like to send some special message to his people on New Year's day. The following is an attractive post card greeting appropriate for any pastor to send. The message is brief and friendly and calculated to do much good. It may be secured of any of the printing houses mentioned in the EXPOSITOR.

EVANGELISM IN THE COUNTRY.

"The meetings which I have held in my own church," says Rev. Thomas Straus, "have usually occupied from four to six evenings of the week for a period of from two to five weeks. Their form has been simple.

"After a short service of singing and prayer I have expounded a passage of Scripture with direct bearing on the subject of salvation or the beginning of the Christian life, aiming to make clear the essential truths as to God's provisions and requirements, and urging immediate action on the part of all who were not already decided. I have then called upon one or more of the Christians present to lead in prayer, continuing the service in this way for a longer or shorter time, with singing interspersed. At least once in the course of each meeting I have given an opportunity to any one to express inquiry, desire, or decision for Christ.

"While varying the form of invitation I have never asked people to indicate their desire to go to heaven. I have asked for an indication of desire to become Christians, or desire for light, or decision to follow Christ. The best results have come from the invitation to express decision.

"The best mode of invitation has been to give out a hymn, such as 'Just As I Am, Without One Plea,' and to ask for an expression of decision during the singing, whether of a designated stanza or of the whole hymn. Sometimes I have asked the congregation to keep seated during the singing and those who would express decision to rise; at other times I have asked decided Christians to stand during the singing and have invited all who would express decision to rise with them. I have always asked those who responded to such invitations to remain after the meeting for a personal work or prayer.

"The work done in the meetings I have endeavored to supplement by visits during the day, seeing families or individuals, inviting them to the meetings or conversing with them on the subject of personal religion. As a rule, all who have attended the meetings with regularity or frequency have been brought to an expressed decision for Christ either before the series closed or soon afterward.

"Some of the best results have been secured on stormy evenings when the attendance was diminished. I have usually waited till the close of the series before presenting the question of church membership. But I have found occasion to present it sooner or later and usually with success."

OPEN HOUSE FOR MEN NEW YEAR'S DAY.

The Mahoning Methodist Episcopal Church sent out, last year, an attractive invitation to the men of the parish to call at the church during the day from ten in the morning until ten at night. A free lunch was served. There were reading tables, games and music and the men were made to feel at home. Such work *pays*.

A CRITICISM OF SOME MODERN EVANGELISM.

As a rule we do not publish depressing criticisms in this department, but the following words by

Dr. Arthur T. Pierson are at least suggestive and we believe will find an echo in the hearts of many thoughtful pastors. He thinks that we often trust more in evangelistic machinery than they do in God. He says in part:

"We have seen a confidential pamphlet, sent advance by a modern evangelist to those inviting his labor, giving instructions how to placard his coming, secure newspaper notices of his past success, and excite popular expectation of great results. It is a bold and unblushing self-advertisement, bordering on effrontery. Happily the man is no longer a reproach to evangelical rank, but he was for years a popular evangelist, and his methods are a commentary on his success."

"Modern evangelism is increasingly costly. Sometimes it has a fixed price and does not hesitate to announce it, and it runs into high figures. To invite a campaign, with all its aids and accessories, may involve an expenditure of a thousand dollars a week, in some cases ten thousand a month.

"Single churches cannot assume such a burden, and a whole city must marshal its forces to lift the load. The worth of one soul outweighs millions of money; but when avarice baits the hook, the fisher may get caught rather than the fish, and whenever money gets hold of an evangelist, his spiritual power is gone.

"In the Welsh revival, in which the writer was permitted to have a share, little if any aid was sought from without; there were neither hired preachers nor singers, advertisements nor committees; and in some churches meetings were held daily for eighteen months, with no cost but for fuel and lights.

"Yet, amid conditions so primitive, the fire of God swept through the Rhondda Valley, burning up drink and tobacco, transforming the profane and obscene tongues of those colliers and subduing their quarrelsome tempers until even the mules they drove in the mines did not recognize the new dialect of their drivers. All which shows that a great revival need not always be attended with large outlay.

"Modern evangelism makes much of numbers, parading statistics, and often with a reckless mode of reckoning. It is easy to secure a show of numbers, but such numerical estimates are very deceptive and misleading. If superficial means be adopted; if people are encouraged to think that some simple outward act or step carries men or brings salvation; or if in any way there is a carnal appeal to the hope of some self-advantage there will be a ready response."

THE MINISTER AS A SOUL-WINNER.

BISHOP M'DOWELL.

(In "The Revival. A Symposium," published 75 cents by Jennings & Graham, Cincinnati, O.)

The statement of this theme is redundant, and somewhat misleading. It suggests that perhaps a minister might be something else than a soul-winner; that he might be a minister, and not a soul-winner at all; or that perhaps, winning souls is an incident in the business of being a minister.

One would hardly speak of a lawyer as a practitioner, of a physician as a healer, of a merchant as a business man. This is the business of the men. They do, and must do, many things but

sides. This is supreme. So the minister must do many things. How many, only a busy modern minister knows. But if he be not a soul-winner he is not at the heart of his task.

Let us clear up one or two matters at the start. Winning souls and holding revival meetings are not equivalent terms. Indeed, our modern use of the word evangelist is distinctly narrower than the great term soul-winner. Nor is this noble term identified exclusively with any method, however useful and honored. Nor yet is it monopolized by any class of ministers, or by any theory of the ministry, or any conception of the church. These things it seems necessary to say at the beginning.

We must state briefly at the outset, also, certain fundamental assumptions which are taken for granted in the discussion that follows.

1. The lives of men are lost. It is still true that the Son of man is seeking and saving the lost. Men are much more than unfortunate. "The train is not simply late, there has been a wreck." "We owe Christ more than our thanks, we owe him our lives." If modern science and philosophy have made anything emphatic, it is the staid and solid truth that men are lost and are being lost. They are not only fallen, but falling.

2. There is a way to recover these lost lives. The world is not an hopeless case. We do not handicap our efforts by doubts as to the possibility of recovery. The opened fountain is adequate and flowing. We do not doubt either the person of Christ or his work. His power is not gone nor going. There is no other name, but no other name is needed. There is only one cure, but that cure is sufficient. The task is tremendous, but the power of the Person is equal to the task.

3. The Christian minister stands somehow in the center of this task. He is the minister of the saving Christ to men needing salvation. There are many questions, some of them are burning at times and for a time, but the minister's one great question, always burning, is the question of bringing men and the Saviour together. He is vitally related to many things. He is at the center of this.

GETTING MEN TO WORK.

The wise pastor will do his utmost to interest men. This is an age when men are engaging more and more in religious work. Sermons to men are needed, that is, vigorous, manly sermons must be preached if the kind of men we desire are to be won.

One pastor has presented the following subjects especially for men:

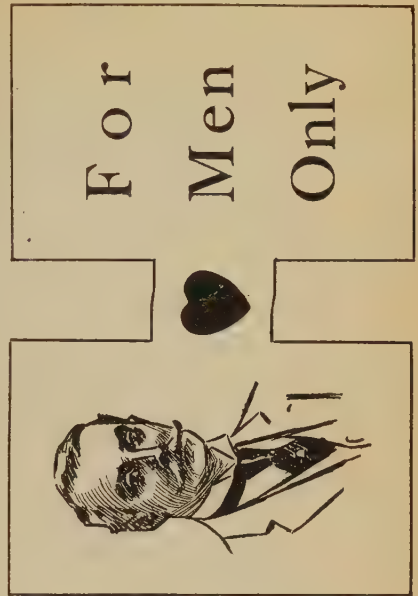
- The Man for the Hour in the Nation.
- The Good Samaritan.
- The Lion of the Tribe of Judah.
- The Man with a Handicap.

Another pastor in South Dakota preached recently on The Religion of Honesty, and sent out announcements to the men of his parish. Not long ago a preacher took for his subject Men and Trees. 1. A Man Behind a Tree. 2. A Man Up a Tree.

* * *

The accompanying folder was used to urge men to attend a men's Bible class. The card is folded and fastened with a little red seal in the shape

of a heart. When the seal is broken the two flaps open, showing the invitation with a cut used from the EXPOSITOR.



* * *

In order to reach more men a Presbyterian pastor has issued a business card announcing the fact that he has opened a down town office. On the card is printed, "He will be glad to have you visit him, and to call on him whenever he can be of service to you."

* * *

Rev. James Aiken Smith has sent us a window poster about two feet square containing a cut of the church building and advertising Six Sunday Evening Lectures to Young Men. The subjects are as follows:

- A Call to Men.
- The Making of a Man.
- The Influence of an Ideal Young Man.
- Every Man a King.
- A True Standard of Measure.
- The Whole Duty of Man.

* * *

One good way to get men to work is to assign duties. The other day the president of our Brotherhood appointed three men to serve for one month as a reception committee to stand at the entrance to the church Sunday mornings to welcome the people. Red ribbon badges, bearing the words "Reception Committee," were provided. The men appeared on duty and have done splendid service so far.

* * *

The Brotherhood Era, Chicago, publishes the following list of twenty-seven things men can do to help the local church:

- Print weekly bulletin.
- Usher at church services.
- Do "scout" duty for pastor.
- Brace up the prayer meeting.
- Give personal labor to repair or improve church building.

Put into church management business methods and system.

Assume responsibility for the financial support of the church.

Be friends and comrades of the minister.

Take religious census of community.

Print best sermons of pastor.

Boost church attendances by invitation and advertisement.

Visit hotels, boarding and lodging houses, and invite men to attend church.

Get men who are on the church "side lines" into the game.

Organize the church on some comprehensive business plan, so that the power of the manhood of the church may be employed to the greatest advantage.

Visit and aid some weaker church or Sunday school.

Advertise in attractive and modern ways the church and its services.

Keep church statistics as to attendance, etc.

Attract men into the church by showing them that the church has a program for efficient work under intelligent leadership.

Quicken the zeal of the newcomer and involve him by giving him a part to do suited to his taste and ability.

Plan an everyday and broader use of the church and its equipment.

Keep inviting men to the church.

See that business principles are adopted in church management.

By definite methods win men to church membership.

Inspire substitute teachers for the Sunday school.

Actively co-operate with the Sunday school superintendent and other officers of the church.

Urge and assist in organizing brotherhoods and adult Bible classes in other churches.

A THOROUGH PLAN.

In Mexico, Mo., the Christian Church, of about 800 members, is in charge of Rev. A. W. Koken-doffer. Its official board consists of the pastor, assistant, elders and deacons. The pastor is general adviser; he plans and directs. The assistant concerns himself particularly with the financial affairs and departmental work. He reports to the board the progress, plan and conduct of the departments.

Each department, though independent in itself, yet articulates with others, and is subject to suggestions, which, though originating with the pastor possibly, are sent with official authority. Thus the general work of the church is safeguarded and controlled.

Financial matters seldom reach the pastor; they stop with the assistant. The year's expenses are approximately fixed; then the apportionment is made. The weekly contributing envelope system is used. All communicants are urged to be contributors, but are requested to modify the apportionment, if need be, to their financial conditions.

The board fixes the monthly missionary offerings, and seldom permits the offering sent to be less than the determined amount, though these offerings are presented to the congregation for voluntary gifts.

A charity committee investigates all applicants, and the pastoral assistant visits them, and reports if a visit from the pastor is desired.

MAKING MINISTERS IN THE LOCAL CHURCH.

A clergyman in Maryland writes for a popular magazine about his "Seminary" in the church as follows:

Some years ago when I became pastor of my present congregation it numbered less than a hundred. After some time I struck upon a new department of work which has not only changed the complexion of the whole church but which has also made it one of the largest in the city.

It is nothing less than a system of Bible study on three evenings in the week with all the paraphernalia of college life, including class colors, banner, mottoes and caps. The Freshman class meets for an hour on Tuesday evening, the Junior on Thursday and the Senior class on Friday. The Bible is the chief text-book. I use my own text-books as supplements.

No denominational doctrines are taught—only the facts and the devotional spirit of the Bible. The course is free, only one dollar being charged for matriculation. All sessions open in October and close in June. Almost from the start we have had more than a hundred students each year, and, perhaps, a fourth of these are from other churches.

Besides the results already named fourteen of my young people have volunteered to enter college this autumn to prepare themselves for the ministry and the missionary field, and also, half a dozen of my church officers preach as may be called on, some of them nearly every Sunday, in other churches.

After completing this course, when the students receive a diploma they enter what is called the Guild of the Round Table, which is the reading of books on church history, missions, literature and devotional life. Then they receive an additional seal on their diplomas. They must not borrow, but must buy these books as the beginning of a first-class library.

It takes time for the teaching, and I do it all. It also takes time for the student, about twenty minutes a day if only the reading course, an hour if the examinations are taken.

Neither the pulpit nor the Sunday School can do the work on Sunday of teaching the Bible as this age demands. It must be a distinct department of the church work. We call it the "Seminary," and the room that is used for it is called "Seminary Hall," which is adorned with life-size portraits of Luther, Knox, Wesley, Campbell and other religious leaders.

A SUCCESSFUL SERIES OF SUNDAY EVENING SERMONS TO YOUNG MEN.

Rev. L. W. Hainer, pastor of the Calvary Baptist Church, Norristown, Pa., has undertaken and successfully carried through a co-operative series of Sunday evening sermons to young men.

He first sent out postals containing a list of topics to seventy-five young men in his parish. On the card was printed the following instructions: "Draw a line through the subject you are interested in and mail at once."

As a result of this effort Mr. Hainer discovered that a majority of the young men desired help on definite subjects and so preached the following five sermons for their benefit:

- The Young Man's Temptations.
- The Young Man's Opportunities.
- The Young Man's Home.
- The Young Man's Business.
- The Young Man's Religion.

He writes that the attendance was large and much enthusiasm was aroused.

UNIQUE PRAYER MEETING PLANS.

One of the best series of prayer meeting topics we have ever seen is that issued by the Second Presbyterian Church of Freeport, Illinois.

A set of twenty-one studies in personal work runs through the entire year. Many of the studies are to be led by the pastor.

We note two evenings given up to the Christian Endeavor Society,—one of them is a debate, "*Resolved*, That it is more difficult for a young man to be a true Christian than a young woman." Three young men take the affirmative and three young women the negative.

The Christian Endeavor Society is in charge of one meeting with the topic, "What have we done for Christ and the church the past year? What next?"

The Brotherhood of the church has one debate, "*Resolved*, That a lie is never justifiable."

The Junior Christian Endeavor Society is in charge of one of a series of meetings and serves refreshments. Another meeting refreshments are served by the Christian Endeavor Society. The serving of refreshments takes place also in connection with several other prayer meetings of the year, and must be a very enjoyable feature.

One of the prayer meeting topics is a memorial service, "The Bible and heaven."

The church Brotherhood has charge of another prayer meeting, with the topic, "Can a man maintain the strictest integrity and succeed in business?"

In August a "mid-vacation letter service" is held and absent members are requested to write letters to be read upon that evening.

Another evening is devoted to the very practical topic, "Our library books for the Sunday School teacher," and an evening near to Washington's birthday, "Lessons from the life of Washington."

An early September subject is a teachers' debate, "*Resolved*, That the Sunday School teacher is a place of wider influence for good than the city school teacher." Representatives of each school conduct the debate and later in the season the subject is "Prayer for the public schools," led by the day school teachers.

Another interesting subject for debate put down as Christmas approaches is, "*Resolved*, That Santa Claus should be abolished." Three ladies speak on each side.

If more churches were similarly enterprising and original in preparing their prayer meeting topics we should not often hear the complaint of poorly attended prayer meetings.

BENEVOLENCES FOR 1911.

Everywhere the call is coming for increase in benevolent contributions. The evangelistic and

missionary work of our churches is expanding so rapidly that extra funds must be forthcoming or the work will suffer a serious setback.

The chief sources of income are the individual churches and the men who are directly responsible for these funds are the pastors. It is not a heavy burden if the local pastor sets about his task systematically. There should be a missionary budget in every church as well as one for the current expenses. It should be printed and placed in the hands of the people so that they may know exactly what is needed.

At the same time pledges should be secured from everybody and the subscribers either supplied with special envelopes or arrangements made for the Duplex envelope system. During the year the pastor can remind the people of their pledges, preach occasional missionary sermons and distribute missionary literature.

We guarantee that any church that will take up this matter of benevolence in a businesslike way will succeed in raising a surprisingly large sum for missions.

TALKS WITH CHILDREN.

A Toledo, Ohio, pastor is preaching a series of little sermons to what he calls "the Junior congregation,"—the children in his large audience. The following topics that he will use will prove suggestive to other ministers that follow the helpful practice of talking to the children for five minutes or so before preaching the sermon for the grown-ups.

The Wheelbarrow Man.

The Cost of a Boy.

The Sun-Dial.

Houdin and Handicaps.

"If at First You DO Succeed."

The Knights and the Shield.

The Wonder-Ball.

How Boys Learn to Be Kings.

LET THEM KNOW.

Pastors and church officers should devise some way of keeping the church informed regarding the progress of affairs, whether favorable or unfavorable. Often a church is allowed to go a long way into debt without the knowledge of the great majority of the members, who are called upon, at some church meeting, to liquidate a debt of which they had heard not even a rumor.

Treat the church as a business partnership. The members—all of them—have as good a right to be kept informed of all the church affairs as the members of a firm have to learn from their bookkeepers the precise condition of the business in which they are engaged.

Have a bulletin-board, if you have no church paper or other medium of communication, and post thereon the additions to the church and losses of membership, and the state of the treasury from time to time. All other facts of interest to the church should thus be published fully and frankly, and the church will be the decided gainer.

ONE WAY TO HOLD AN ANNUAL MEETING.

It is a good and successful way for having a church reunion, and to save the annual business

meeting from being a cut-and-dried performance of just a few, to make quite a celebration of the event, and have it a thorough-going reunion from beginning to end. This has been done by the Prospect Avenue Baptist Church of Buffalo. They began with a roll-call at 4:30, and heard from sixty or seventy per cent of the membership that could thus respond. This was followed by a supper at which were present 250 of the members—a most enjoyable, delightful family gathering. Following this were the reports from all the branches and departments of the church work, and after that the annual business meeting, and all was over by 9:15.

PREPARING FOR REVIVALS.

When he seeks a revival in his church, Rev. U. F. Swengel, D. D., preaches on the subject; then tries to make the various organizations in the church responsible for the coming evangelistic meetings; then plans for cottage prayer meetings, occasionally changes the midweek prayer meeting into an evangelistic service, sometimes organizing a men's meeting whose announcements with printed cards have interested men, or distributes "Win One" cards for signature by those that will sign, and plans for the distribution of other helpful literature along the line of the work to be entered upon. These are all methods that are sure to bring results.

CHOOSE A MOTTO TEXT FOR 1911.

We find on the calendar of the Belleville Congregational Church, Newburyport, Mass., a statement, evidently kept standing, the the motto text of the church for the year is Romans 1:15, "As much as in me is, I am ready." The custom of selecting a motto for the year is as valuable for churches as for individuals, and we hope it will spread.

HOW I SECURED MY STEREOPTICON.

At the monthly Brotherhood meeting I told the men the advantages of having a stereopticon in the church, stated the probable price and presented a subscription paper calculated to raise the whole amount in dollar subscriptions.

The men were pleased with the plan and each one put his name on the paper and paid in a dollar each. The lantern was purchased and has been used with great satisfaction and profit to all.

PASTORAL HELPS ON REVIVALS AND REVIVAL METHODS.

Every minister needs a little mental stimulation to help him in his work. No matter how much experience he may have, his mind is bound to fall into ruts. The following books and pamphlets will be found very helpful to the pastor who is thinking of revival services for the month of January or February.

"The Revival, a Symposium," published by Jennings and Graham, Cincinnati, is an exceedingly valuable book. It contains seven chapters on method and spirit and is one of the most suggestive volumes we have ever seen.

Again we commend S. D. Gordon's little tale on "The Sychar Revival" published by Charles C. Cook, 150 Nassau St., New York, at ten cents per copy.

Rev. J. H. Jowett's "The Passion for Souls" published by Revell, Chicago, and "Won by One" published by F. M. Barton Co., Cleveland, Ohio, are of inestimable value during revival periods.

"One Hundred Revival Sermons," also published by F. M. Barton, contains splendid revival sermons.

"The Pastor His Own Evangelist," with an introduction by Charles L. Goodell, 500 pages, will save you the services of an evangelist. F. M. Barton, 777 Caxton Bldg., Cleveland, O.

EVANGEL ELEMENTARY TRACING LESSONS FOR 1911.

The greatest value in the Graded lessons is the provision for hand or home work for the pupil.

It is agreed in many elementary unions that our Elementary lesson writer covers the ground most ably. We want these who use these lessons to have all the advantages of the graded lessons.

This work will be found interesting, especially in Primary and Junior grades and even the first two years of the Intermediate grades—from 6 to 13 years.

We furnish these pictures in book form with the lesson reference and golden text for ten cents a quarter or 30-cents a year. This includes an ample supply of tracing paper and correct mistakes. When the tracing is complete it should be pinned or pasted to the blank pages in the book. The pupil will thus be making a Picture Bible. Sample copy sent free to elementary teachers.

Send me "The Pastor His Own Evangelist" (500 pages, price \$2.50).

If after examining it 10 days I am more than pleased with it I will remit \$2.50 for the book or will remit \$3.25 for the book and one year's subscription to The Expositor.

If I am not pleased with the book I will notify you within ten days to send stamps for its return.

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THE STEREOPTICON AND MOVING PICTURE MACHINE AS AIDS IN PREACHING.

Times change and demand new methods. At recent state gathering of ministers and laymen, the question of how to win audiences for Sunday evening services came up for discussion.

The conference was divided on the question, the portion being in favor of the use of the picture machines, the other, opposed. Somehow the brethren who opposed the use of the stereopticon, for example, seemed to think that it is an undignified method of preaching the gospel.

One man said that he would not go inside of church that used such instruments. He declared that he knew many college men who would not go, either!

Another preacher declared that all that is needed is the forceful preaching of the simple gospel. "Give the people something good, something they need," said one, "and they will come." Another brother declared that the best way is to become acquainted in a helpful way with men during the week and then they will come out Sunday night.

There is probably no college in the country that without a stereopticon. We know of many high schools that are equipped with projecting instruments. They use them because the subjects studied can be better understood by their use. The stereopticon is not a toy, or an experiment. It is a necessary and useful adjunct to every educational method.

Shall the church taboo the lantern because it is "secular" or because it is a mechanism? There are plenty of preachers who use Shakespeare to interest and instruct a Sunday night audience. Many men describe the world famous religious paintings as a means of teaching religious lessons. Objects are used in illustrated sermons as well as blackboard, charts and maps.

As we write there is before us a catalogue of Pulpit Paintings" issued by Edwin M. Long & Son, of Philadelphia, Pa. These consist of actual framed paintings on scores of Bible and other subjects for illustrated sermons. Dr. Long thus describes the results of his sixteen years' experience:

"These paintings engage both eye and ear, thus double pulpit power, increase church attendance, add weight to the truth spoken. Many come out to church to see, who would not ordinarily come out to hear. Many pastors testify their audiences have doubled thereby.

"Impressions received through the eye are very lasting. The illustrations are drawn from the Bible, and the truth is magnified.

"Give new life and interest to seemingly old and stale truths.

"Help finances. Increased attendance swells the usual collections, and this increase alone will ordinarily cover expenses of paintings.

"Many revivals have followed this form of preaching."

The same arguments are applicable for the use of picture projection apparatus whether it be stereopticon or moving picture machine.

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GRADED LESSONS.

The Intermediate Graded Lesson schedule provides for the last lesson in the third quarter from the book of Maccabees. No, you needn't look in your Bible to see if you have overlooked it. If all the uncanonical writings were put together it would make another book as large as our Bible.

If the church has made a mistake in leaving out of our Bible some interesting, but unspiritual material the lesson committee should take the omission up with the church, and not select a lesson from the Maccabees. There isn't one teacher in a thousand that has a Bible with the apocrypha in it. In fact the apocrypha belongs to the dark and legendary ages. We haven't time to argue or quote authorities, but the graded lesson assigned from the Maccabees on Judas Maccabeus, will give way in Evangel Graded Lesson Guides to a lesson on Caleb, which may be found in all Bibles. We are not so prejudiced but that we will give a few illustrations from Judas, but faithful old Caleb will have the center of the stage.

Teachers who use other Graded helps can go skirmishing for a Bible with an apocrypha in it. In places where there is no library the Catholic priest may loan his Bible for the Catholic church accepts the apocrypha while the Protestant church denies it a place in the canon. The Westminster confession says the apocryphal books "are of no authority in the church of God, nor to be any otherwise approved or made use of than other human writings."

"Human writings" brings us to the fourth quarter. The Graded lessons were designed for the public school year, which is all right for the Sunday Schools that go to the mountains and seashore and play golf during the summer. Therefore this fourth quarter is arranged so that it can be skipped without putting the scholars back in their studies.

The historical heroes that are the subjects of the fourth quarter are estimable gentlemen. There are some incidents in their lives that illustrate and almost parallel the lives of Bible heroes and characters and that is the way The Evangel Graded Guides will treat them. The lesson will be on a Bible character with illustrations and incidents from the lives of the men assigned as subjects by the lesson committee.

Again the biographies of these men are not within the reach of the ordinary teachers and we have no assurance that the men who wrote them spoke or wrote as they were moved by the Holy Ghost. If they did the Holy Ghost moves men to write in a manner more fulsome and flattering than formerly.

We ask the Lesson Committee to please save us from Judas Maccabeus, and to put John Robinson, Roger Williams, John Eliot, William Penn, Samuel Mills, John Gough, Neal Dow and Frances Willard in their proper relation to Bible study.

Suggested Changes in Intermediate International Graded Lessons, First Year, Fourth Quarter. (Lesson Committee Outline Shown in Brackets.)

Memory Scripture: Luke 1:67-79.

Lesson 40. Daniel, the Steadfast Man. Dan. 6. (John Robinson, the pastor of the Pilgrims: Religious Independence. Dan. 6.)

Lesson 41. Peter, the Advocate of Religious Liberty. Acts 15:1-29. (Roger Williams, the Champion of Religious Liberty. Gal. 3:23-41.)

Lesson 42. Philip the Evangelist, Opening the Word to the Gentiles. Acts 8:4-13, 26-41. (John Eliot, the Apostle to the Indians; Ministering to the Needy. Matt. 25:31-46.)

Lesson 43. Isaac, the Man of Peace. Gen. 26:12-33. (William Penn, the Peaceful Nation-Builders: Establishing Justice and Peace. Psalms 37:1-11.)

Lesson 44. Paul, the Apostle to the Gentiles. Acts 9:15, 16; 22:18-21; 13:1-3; 14:25-28. Adoniram Judson and (Samuel J. Mills, Pioneer Missionary Heroes. Acts 13 and 14.)

The Bible.

Lesson 45. John Wiclif, the Morning-Star of the Reformation: The First English Bible. Acts 2:8; Psalms 119:1-4, 9, 18, 105.

Lesson 46. William Tyndale: The Printed Bible. Neh. 8:1-3, 8, 18.

Lesson 47. Miles Coverdale: The Complete Bible.—Tri-Centennial of the King James Version.—2 Kings 22:8—23:3.

Lesson 48. Martin Luther: The German Bible. Acts 2:8; Psalms 119:18; Luke 1:1-4. Rev. 22:6-9.

Temperance.

Lesson 49. The Prodigal Son. Luke 15:11-32. (John B. Gough: Speaking for Temperance. 1 Cor. 9:12-27.)

Lesson 50. Daniel, the Youth Who Obeyed God's Law. Dan. 1:1-20. (Neal Dow: Strengthening the Law. Neh. 13:15-22.)

Lesson 51. Esther, the Brave Queen. Esther 4:4—5:4; 7:1-6. (Frances E. Willard: Uniting for God, Home and Country. Judges 5.)

Lesson 52. Review.

SUPERINTENDENT'S SUGGESTIONS.

Improved and enlarged, now in book form for 1911 (price, 35 cents), will appear no more in The Evangel, the space to be used for Graded Lesson Problems.

If you send \$1 before January 15 to renew your subscription to The Evangel, we will send Suggestions free. Suggestions includes the lesson text and fits the vest pocket. F. M. Barton, Cleveland, O.

Alexander's Gospel Songs No. 2 is an improvement on No. 1. It contains his latest songs and a good supply of the songs that, like kind words, never die. It is published in time for the winter revival services and there is a revised edition in limp cloth at \$20 per 100. Write Parley E. Zartman, 156 Fifth avenue, New York, N. Y., for a copy.

Prayer Meeting Topics—Life of Christ

FIRST QUARTER.

Subjects for 1911 Prayer Meetings.

Comment on the following subjects for 1911 prayer meetings will appear in THE EXPOSITOR each month. It will be in the form of quotations from famous expositors.

The advantage in using these topics is that the subjects are from "The Master Man," a life of Christ in the words of the Synoptic Gospels. These we furnish at \$3.00 per 100, and given to your members will give them the Bible reading habit. A card with the quarter's subjects will be furnished with each book when requested. The book is suitable for the vest pocket. It contains material for a year's prayer meeting studies, and the comments and cards will be published for other quarters if the demand is sufficient.

- | | | | |
|------------------------------------|-------|--------------------------------------|-------|
| 1. Christmas—His birth | 5-6 | 8. Transfiguration | 15-16 |
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Above are the subjects to be studied at the mid-week meeting of my church.

If I cannot be present I will read the Scripture and pray for its success.

Name

I. His Birth.

Why was Mary chosen to be the mother of Jesus?

How did Jesus come to be born in Bethlehem?

Why was it desirable that he be born there?

What sort of a place was Bethlehem?

What thoughts come to your mind as you think of his birth in the manger?

Why can you not imagine Jesus having been born in a palace?

What conclusions must we draw from the fact of his lowly birth?

To whom was the first announcement of his birth made?

Where would you naturally suppose such an announcement would be made?

Why should the revelation be made to simple-minded shepherds?

Why was Jesus born into the world?

* * *

The true King of the Jews—the rightful Lord of the Universe—was not to be found in palace or fortress. The cattle-stables of the lowly caravanserai were a more fitting birthplace for Him who came to reveal that the soul of the greatest monarch was no dearer or greater in God's sight than the soul of his meanest slave; for him who had no where to lay his head; for him who, from his cross of shame, was to rule the world.

The fancy of poet and painter has revelled in the imaginary glories of the scene. But all this is wide of the reality. Such glories as the simple shepherds saw were seen only by the eye of faith. The light that shined in the darkness was no physical, but a spiritual beam; the dayspring from on high, which had now visited mankind, dawned only in a few faithful and humble hearts.

And the gospels, always truthful and bearing on every page that simplicity which is the stamp of honest narrative, indicate this fact without comment. To the unilluminated fancy it would have seemed incredible that the most stupendous

event in the world's history should have taken place without convulsions and catastrophes. The inventions of man differ wholly from the dealings of God. In his designs there is no haste, no weariness; all things are done by him in the majesty of silence.—*Farrar*.

The shepherds must have been looking out, in their simple ways, towards the invisible and eternal, and seeking that kingdom of God for themselves which was one day, as they believed, to be revealed in their nation at large. Only that mind which has sympathy with external nature can receive in their true significance the impressions it is fitted to convey, and only the heart which has sympathy with spiritual things can recognize their full meaning. Poetic sensibility is required in the one case, and religious in the other. In each case it is the condition of sincere emotion.—*Geikie*.

II. The Wise Men—The First Worshippers.

What evidence do we have of the universal interest of mankind in the birth of Jesus?

Who were these wise men?

Why were they drawn to Jerusalem by a sign in the heavens?

Why did their visit cause such commotion in Jerusalem?

What kind of a man was Herod?

What is there to be commended in the actions of the wise men?

What contrasts may be drawn between the wise men and the inhabitants of Jerusalem?

How was the life of the young child preserved?

* * *

This incident is a prophecy of the history of the succeeding centuries, in which the chosen people have persistently rejected the Messiah, and the Gentiles have accepted Him.

In the persons of the Magi, science paid homage to religion. The Magi were the men of science of the period, and their science brought them to Christ. And so it is now. The science of yester-

day proudly boasted that it could solve the mystery of the universe. The science of today is more humble, acknowledging that the so-called scientific "explanations" of the universe are not explanations at all, but only descriptions. There is and can be no real antagonism between religion and science, and their natural relationship is one of mutual respect and cordial co-operation.—*Dummelow.*

We see here heathen wisdom led by God to the cradle of Christ. They stand as representatives of the great truth, that, outside the limits of the people of revelation, God moved on hearts and led seeking souls to the light in divers manners. These silent strangers at the cradle carry on the line of recipients of divine messages outside of Israel which is headed by the mysterious Melchizedek, and includes that seer who saw a star arise out of Jacob, and which, in a wider sense, includes many a "poet of their own" and many a patient seeker after truth.

May we not see in these Magi, too, a type of the inmost meaning of heathen religious? Besides their falsehoods and abhorrent dark cruelties and lustfulness, they enshrine confessions of wants which the King in the cradle alone can supply. Their sacrifices proclaim man's need of reconciliation. Their stories of the gods coming down in the likeness of men speak of his longing for a manifestation of God in the flesh. The cradle and the cross are heaven's answer to their sad question.—*Maclaren.*

III. When Twelve Years Old.

How did Nazareth happen to become the boyhood home of Jesus?

How did the Boy Jesus grow?

What is your idea of the personal appearance of Jesus?

What is the story of his visit to Jerusalem?

What progress had he made so far in his studies?

Did he acquire knowledge in the same way as we?

Did he know the secret of his birth?

What religious questions had he already settled?

What kind of a place was Nazareth to grow up in?

What do we know of his family?

How will he earn his living?

What were his religious habits?

How has his boyhood affected our ideas of childhood?

* * *

Besides the obscurity and evil fame of Nazareth it was secluded by position. It lies in a narrow cleft of the limestone hills out of the ordinary roads of commerce.

We see that our Lord's early life was spent in seclusion and poverty, but not in pauperism; that he sanctified labor as a pure and noble thing; that God looks on the heart, and that the dignity or humility, the fame or obscurity of the outer lot is of no moment in his eyes. He came to convince us that a relative insignificance may be an absolute importance, that myriads of the beloved of God are found among the obscure.—*Farrar.*

We can easily imagine how powerful must have been the influence upon Jesus' human development

of this break in the still secluded life; of this glimpse into the great outer world; of this journey through a land of which every hill and every village teemed with sacred memories; of this first visit to that Temple of his Father which was associated with so many mighty events in the story of the kings, his ancestors, and the prophets, his forerunners.—*Farrar.*

Not that he assumed the office of teaching—"his hour" for that "was not yet come," for he had 'yet to "increase in wisdom" as well as "stature." Still there would be in his questions far more than in their answers; perhaps we shall not greatly err, if we suppose that "the questions" which he now "asked them" in return were just the germs of those pregnant questions with which he astonished and silenced them in after years: "What think ye of Christ? Whose son is he? If David call him Lord, how is he, then his son?" "Which is the first and great commandment?" "Who is my neighbor?"—*Bib. Com.*

They understood not the significance of those quiet words. Strange and mournful commentary on the first recorded utterances of the youthful Saviour, spoken to those who were nearest and dearest to him on earth! Strange but mournfully prophetic of all his life: "He was in the world, and the world was made by him, and the world knew him not."—*Farrar.*

IV. When Thirty Years Old.

What do you think of John the Baptist as a man?

What were some of his religious convictions?

What kind of work was he called upon to do?

How was he brought to the sense of his duty?

Jer. 20:7-9.

In what condition did he find society?

What was his attitude toward the religious leaders of his time?

What was his message to his generation?

What do you think of his advice on the problems of his day?

What was Jesus' estimate of his character? Matt. 11:7-11.

Does John's message have any significance for us today?

* * *

Washing had, in all ages, been used as a religious symbol and significant rite. Naaman's leprosy had been cleansed away in the waters of the Jordan. The priests in the Temple practiced constant ablutions, and others were required daily from the people at large, to remove ceremonial impurity. David had prayed, "Wash me from mine iniquity." Isaiah had cried, "Wash ye, make you clean, put away the evil of your doings." Ezekiel had told his countrymen to "wash their hearts from wickedness." Ablution in the East, is indeed, of itself, almost a religious duty.—*Geikie.*

Note the universal excitement which John produced. He did not come out of the desert with his message. If men would hear it, they must go to him. And they went. Wherever a religious teacher has John's qualities, unalterable resolution, conspicuous superiority to considerations of ease and comfort, a direct vision of the unseen, and a message from God, the crowds will go out to see him.

The demand for righteous living as the only test of religious emotion is needed in this generation as much as it ever was.—*Maclaren*.

Repentance, with John, was no mere formal confession, but a change of mind; it included not only regret for the past, but a new life for the future.

The kingdom of God, with John, was, like that of Isaiah, a kingdom of righteousness and holiness. He had sat at the feet of the prophets, not of the Rabbis.

He says nothing of an earthly kingdom, or political glory. The sins that had separated between them and God must be removed, and their place filled with "fruits meet for repentance," if the divine kingdom was to be established among them.—*Geikie*.

The baptism of Jesus has more than one aspect and significance. To John it was with its miraculous accompaniments a sign that Jesus was the promised Messiah and the Son of God. To Israel it was "the showing to the people" of the promised monarch, and his consecration to the three-fold office of prophet, priest and king. To the Christian Church it is the type and first example of all true baptism—the baptism, that is, of water and the spirit.

To Jesus himself this baptism marked the point in his career when there first awoke in him the complete consciousness of his divine sonship, and of all the tremendous consequences which this unique relationship to God and man involved.—*Dummelow*.

V. A Time of Testing.

What reasons are there for believing that the temptations of Jesus were just as real as our own?

Why should his great struggle with temptation come just at this time?

How do we know that this was not a visible appearance of Satan to him?

What is there to show that Jesus was passing through a great mental struggle at this time?

What was the real temptation in the suggestion to make bread from a stone?

How did the temptation to cast himself down from the pinnacle of the temple differ from this?

What would make the thought of universal rule attractive to Jesus?

What was involved in the suggestion to fall down and worship Satan?

How did he successfully resist temptation?

How do we know he was tempted frequently? Luke 4:13.

What other seasons of temptation do we have the record of? Matt. 16:21-23; John 6:15; 14:30.

How does his temptation help us? Heb. 4:15, 16.

* * *

The first temptation had been to natural appetite and impulse; the second was to unhallowed ambition; the third is to rash confidence and spiritual pride. The last was based, with profound ingenuity, on the expression of absolute trust with which the first temptation had been rejected. It asked as it were for a splendid proof of that trust, and appealed to perverted spiritual instincts. It had none of the vulgar and sensuous elements of the other temptations.

It was at the same time a confession of impotence. "Cast thyself down." The devil may place the soul in peril and temptation, but can never make it sin. "It is," as St. Augustine says, "the devil's part to suggest, it is ours not to consent."—*Farrar*.

Hunger has nothing to do with right or wrong. It asserts itself independent of all considerations. In itself neutral, it may lead to sin. Satan had tried the same bait before on the first Adam. It had answered so well then that he thinks himself wise in bringing it out once more.

The temptation addressed to Christ's physical nature was, to put it roughly, "Look out for yourself." His answer was, "As Son of God, I hold by my filial dependence. As man, I share my brethren's lot, and am content to live as they live."

The lessons for us from the second temptation are weighty. Faith may be perverted. God's promised protection is available, not in paths of our own choosing, but only where he has sent us.

The last temptation was not only to fling away the ideal of his kingdom, but to reverse the means for its establishment. The cravings of his followers, the expectations of his race, the certainty of an enthusiastic response if he would put himself at their head, and the equal certainty of death if he would not, were always urging him to the very same thing.

But Christ's kingdom can only be set up by suffering, utter self-sacrifice, gentleness and goodness. Christ is king of all because he is servant of all. His cross is his throne.—*Maclaren*.

THE BLESSED DAMOZEL.

SEE COVER PICTURE

The blessed damozel leaned out
From the gold bar of Heaven;
Her eyes were deeper than the depth
Of waters stilled at even;
She had three lilies in her hand,
And the stars in her hair were seven.

Her seemed she scarce had been a day
One of God's choristers;
The wonder was not yet quite gone
From that still look of her;
Albeit to them she left, her day
Had counted as ten years.

"I wish that he were come to me,
For he will come," she said.
"Have I not prayed in Heaven?—on earth,
Lord, Lord, has he not pray'd?
Are not two prayers a perfect strength?
And shall I feel afraid?"

—*Dante Gabriel Rossetti*.

GRACEFUL WALKING.

1. In the light. Isa. 2:5; John 12:35, 1. c.; Eph. 5:8.
2. Under instruction. Isa. 30:21; Jer. 7:23.
3. In a good way. Jer. 6:16; Hos. 11:3, f. c.
4. In the spirit. Gal. 5:16.
5. In love. Eph. 5:2.
6. In wisdom towards the world. Col. 4:5; Eph. 5:15; 1 Thess. 4:12.—*Rev. R. W. Lewis*.

Some Suggested Topics for the Church Prayer Meeting

Topic: Trusts and Dividends.

Scripture: Dan. 3:28.

Plan for the Meeting: Let the leader give one or two Bible instances of trust in God with the blessing that resulted to the believer; Abraham's faith in the offering of Isaac, Daniel's faith in the den of lions, and others. Let others take up the cases of "trust" and "dividend" given herewith:

1. Trust—dividend, strength. Isa. 26:4.
2. Trust—protection. Ruth 2:12.
3. Trust—comfort. Ps. 34:22.
4. Trust—spiritual sustenance. Ps. 52:8.
5. Trust—salvation. 1 Tim. 5:10.
6. Trust—permanence. Deut. 32:37.
7. Trust—peace. Isa. 26:1-3.
8. Trust—the Holy Spirit. Eph. 1:12, 13.

Topic: The Voices of Jesus.

Scripture: As below.

Plan for the Meeting: A week beforehand assign the following themes:

1. The Shepherd's voice, "Follow me." John 10:3-5.
2. The Master's voice, "Occupy." Luke 19:13.
3. The Saviour's voice, "Come unto me." Matt. 11:28.
4. The Teacher's voice, "Learn of me," Matt. 11:28-30.
5. The Bridegroom's voice, "Open to me." Song of Sol. 5:2-5.
6. The Friend's voice, "Counsel thee." Rev. 3:18.
7. The Physician's voice, "Wilt thou be made whole?" John 5:6.

Topic: Philemon, A Lesson of Brotherhood.

Scripture: The book of Philemon.

Plan for the Meeting: Let the leader describe the circumstances under which the Epistle was written, and ask the persons present to tell the lesson involved in the book, each giving one, and no more than one.

Topic: Please Shut the Gate.

Scripture: James 3:6; 1 John 2:15-17.

Plan for the Meeting: Ask those present to name some of the gates that need to be shut, after the leader has spoken about shutting "the gate of the home" against evil influences. Get the members to mention things that ought to be shut out, and things that should be admitted. Assign the following, in order to have some one ready to start off; (a) the gate of the eyes, against lust; (b) the gate of the ears, against evil-speaking or filthy conversation; (c) the gate of the mouth, against evil or hasty words; (d) the gate of association, against bad companions.

Topic: God's Care in Common Things.

Scripture: Rom. 8:28.

Plan for the Meeting: The experience songs of Deborah (Judg. 5), and others may be made the text of a short talk leading up to the experience meeting of Methodism, and closing with a few words about God's care for us in the common things of life. Assign some subjects beforehand; write them, and possibly others not assigned, on the blackboard, calling for testimonies along these lines, or others that may suggest themselves. The following are merely suggestive:

1. God's care in sorrow.
2. God's provision in need.
3. God's provision in temptation.
4. God's strength in weakness.
5. God's way of revealing Himself to me.
6. God's love—how I have experienced it.

Topic: Men, and the Man in Me.

Scripture: As below.

Plan for the Meeting: The leader may introduce both the theme and the method of treatment by speaking on the above subject, choosing characteristics in men that he has met that are not mentioned in the following list, and applying the thought, and the lessons he draws to himself. In every man there is a little bit of the things we find in our brothers. Then let us take the following characteristics, speaking of men that have them, how the special trait influences character for good or ill, and finally making a personal application.

1. The hero. John 15:13.
2. The hopeful man. Rom. 4:18.
3. The murmurer. 1 Cor. 10:10.
4. The acquisitive man. Luke 12:18.
5. The meek man. Num. 12:13.
6. The manly man. 1 Cor. 16:13.
7. The combative man. Rev. 13:10.
8. The saint. Matt. 5:9.

Topic: The Uses of Faith.

Scripture: As below.

Plan for the Meeting: Plan to have different members introduce the following uses of faith:

1. By faith we are justified. Rom. 3:23.
2. By faith we have access to God. Rom. 5:2.
3. By faith we live. Rom. 1:17.
4. By faith we walk. 2 Cor. 5:7.
5. By faith we overcome. 1 John 5:4.

Experiences of the ways in which faith has helped may be called for during the meeting. Write each point on the blackboard as it is made, in order to let those present obtain and retain a clear idea of the theme.

Topic: Meet for the Master's Use.

Scripture: 2 Tim. 2:21.

Plan for the Meeting: Let the leader trace some of the words that are employed to express Christ's relation to the soul, such as: Saviour, Redeemer, Keeper, Friend, Lord, and so on, pointing out the shade of difference and privilege between them. Then let others introduce points like the following:

1. The Master—What right has he to us?
 2. How does the Master use us?
 3. How does he make us "meet?"
 4. Trace the experiences by which Moses was made "meet."
 5. The need of personal purity in word and deed.
 6. How far is our life consecrated wholly to His use?
 7. Christ's need of faithful servants.
- Let those present illumine such points as the above with their personal experiences.

Topic: Some Tests of Truth.

THE ECCLESIASTICAL YEAR—JANUARY

REV. G. B. F. HALLOCK, D. D.

NEW YEAR.

A weaver's shuttle, a shepherd's tent, the swift ships, the eagle hastening to its prey, the shadow that declineth, the fading flower, the withering grass, the ebbing tide, a tale that is told—yes, satire, sorrow and despair have exhausted the vocabulary of simile and metaphor to depict the swift passing of this, our earthly life.

The very brevity of this earthly life is a rebuke to those who live for this life alone. This brevity is like a trumpet call to preparation for the life that knows no brevity nor end. The closing year with its sharp reminder of the brevity of life is also a prophecy of the new and grander year. Let us call upon all our people to take a fresh start, to live a nobler life and make a more enviable record before God and men. At the new year season is a good time also to make strong evangelistic appeals to the unsaved.

SUGGESTIVE TEXTS AND THEMES.

The Christian a Sojourner: "Pass the time of your sojourning here in fear." 1 Pct. 1:17

How to Have a Happy New Year: "Happy is the man that findeth wisdom." Prov. 3:13.

Be in Earnest: "Behold now is accepted time; behold now is the day of salvation." 2 Cor. 6:2.

The Irrevocable Past: "Ye shall henceforth return no more that way." Deut. 17:16.

The Untrodden Way: "Ye have not passed this way heretofore." Josh. 3:4.

With Both Hands Earnestly: "With both hands earnestly." Micah 7:3.

The Perpetuity of the Good: "Their works do follow them." Rev. 14:13.

The Need of Haste: "Brethren, the time is short." 1 Cor. 7:29.

The Flood of Years: "The Lord sitteth upon the flood." Psa. 29:10.

Our Need of a Guide: "O Jehovah, I know that the way of man is not in himself; it is not in man that walketh to direct his steps." Jer. 10:23.

The Duty of Making Good Resolutions: Acts 11:19-23; Josh. 24:14-25.

Spared for Another Year: "Let it alone this year also." Luke 13:8.

Paths for our Feet: Psalm 16:11.

A Sense of God's Presence: Gen. 17:1.

Walking with God: Gen. 5:22.

At God's Command: "And when the cloud was taken up from the tabernacle, then after that the children of Israel had journeyed; and in the place where the cloud abode, there the children of Israel pitched their tents. At the command of the Lord the children of Israel journeyed, and at the command of the Lord they pitched, etc. Num. 9:17-18. 1. God no longer gives us an outward symbol of his presence, because he has once for all given us the only outward token needed, the life of Jesus Christ in the flesh. 2. The Hebrews' home through those forty years in the desert was wherever God was. That is still the Christian's home. 3. If we wait for God's command before we make our moves in life—to another situation, another town, or even another house—we may be more or less of travelers than we are now, but we shall certainly be more stable in our souls.

THE NEW YEAR "FORGITTERY."

"Forgetting those things which are behind." Phil. 3:13.

"My memory is pretty poor," said the old lady, "but I have a mighty good forgettery." Often a good forgettery is more valuable than a good memory. It is especially so at this time of the year. Forgetting those things which are behind," said Paul. That is the only way we can press toward the mark.

1. Do not carry into the new year the worries of the old year.

2. Forgetting your grudges.

3. Forget the ugly words that were said and the mean things that were done.

4. Forget your failures.

5. Forget your doubts.

6. Forget your fears.—Rev. A. R. W.

HE MADE IT AGAIN.

"So he made it again." Jer. 18:4.

The use of earthenware water-jars is almost universal in Palestine. The women use them in the home. The man on a journey always has one or more fastened to the saddle-pack on his horse or mule or donkey, with water to quench his thirst on the way. The farmer carries one with him out to his fields for his day's work, with water for his meals and refreshment. Everywhere they are seen—a most common sight wherever you go. They are not expensive and are all hand made, at the local potteries found in many of the towns and villages. In visiting one of these potteries not long ago I had the privilege of seeing the whole process of making these jars, going on just as described in Biblical times. There was the potter sitting at his frame turning the wheel with his foot. He had a heap of prepared clay near at hand and a jar of water by his side. Taking a lump of clay in his hand he placed it on top of the upper wheel, which revolves horizontally, and smoothed it into a low cone; then, thrusting his thumb into the top of it, he opened a hold down through the center, and this he continually widened by pressing the edges of the revolving cone between his hands. As it enlarged and became thinner he gave it whatever shape he pleased with the utmost ease and expedition.

It was just such a scene as that which occurred away back in the time of Jeremiah the prophet. But this is the special point of the scene. While Jeremiah was watching, as the account states, the vessel was marred in the potter's hand; and "so he made it again another vessel, as seemed good to the potter to make it." As I watched the potter in Palestine I had to wait a long time for that. But it happened at last. From some defect in the clay, or because he had taken too little, the potter suddenly changed his mind, crushing his growing jar into a shapeless mass of mud, and, beginning, fashioned it into a totally different vessel. That is the point I want to emphasize. "He made it again." He made it again! He did not throw the clay away at all. He made it again, as he willed. He may have made it into a far more beautiful vessel than at first. Anyway, he did not throw the thing aside and quit. He made it again. And this is our lesson for the New

Year from the broken resolutions of the past. Do not throw the old broken resolution aside. Make it again. Use all the force and skill and will-power—all that valuable material you had in it before, and make it again. Add new material if need be—more thought, more prayer, more resolve—throw it into the furnace of resolve—throw it into the furnace of resolve and melt it over again and fashion and temper it anew—put it on the wheel and mould it over. Make it again. He made it again.—H.

THIS YEAR ALSO.

"Let it alone this year also." Luke 13:8.

Only a little space of time marked off from the vast stretches of countless ages. It steals upon us noiselessly and glides away swiftly. Before we become quite accustomed to write 1910, we must pass on and begin to write 1911. The time is short, yet it is fraught with significance. This narrow space of one year is a gift of God for a holy purpose.

1. This year also for repentance. Much depends on repentance, for Jesus says, "Except ye repent ye shall all likewise perish." Time is required for repentance, not much time, but a little time is necessary. It is for this very purpose that time is afforded. Why are wicked men spared and permitted to grow old? Not because they are making the world better, or glorifying God, or doing any good, but because God delights in mercy.

2. This year also for improvement. "Grow in grace." It is possible to advance in the knowledge of God, to know more and more of his character and works. It is possible to become richer every day in the knowledge of his Word. It is possible to improve every day in brotherly kindness, patience and charity. It is possible to grow wiser, better and stronger, to the very end.

The year has been full to overflowing with opportunities and advantages. We have had the Sabbath returning regularly every week. We have read the Bible with all its priceless treasures of truth. We have had the church with all the means of grace. An intelligent man lies sick in the hospital today. He has been there for three weeks, and has narrowly escaped with his life. Before going there he never attended church, although he lived almost in sight of one. The other day he said: "Every time I have closed my eyes since I have been lying here suffering I could see the outside doors of the church, and they seemed to reproach me. It the good Lord will spare me, I will go straight to his house when I am able, and see the inside, and pay my vows unto the Lord." We have had the Bible, and good literature, and the mercy seat. We have had afflictions, and these also are means of grace. Many a man has been greatly benefited by the things he has suffered. God has fed us, clothed us, sheltered us, protected us and brought us safely through another year. Have we made improvement? Is life richer, sweeter, larger, better than it was a year ago? Are we more grateful, more obedient, more loyal and true?

3. This year also for service. A selfish life is not worth living. It may be successful in vast material and intellectual accumulations, but it has been wasted. Service alone will redeem our years from waste. One can render some definite service

every day. No day should be permitted to close without some noble record.—*Christian Advocate*

SAVED BY A PREVIOUSLY MADE RESOLUTION.

"When a man wishes to build a house he does not go out into the yard, and plunge his spade into the first sod he happens to light upon. No, before he builds he draws a plan and estimates the cost, and signs his contracts, in which, as far as possible, even every nail and screw is provided for. And neither does a man or woman build a character hap-hazard. That, too, must first have its period of plan-making and cost-estimate and contract. One thing you may be sure, you will never get good accidentally. There is no danger that you will waken up some fine morning and hardly know yourself because you have suddenly become so good. We must resolve and resolve and resolve again. And we must also try and try and try again. We must resolve on the mountain-top and try in the valley. Good resolutions are often made in moments of exaltation that are forgotten when the feelings and impressions that gave rise to them have subsided. It is just at such a time that resolutions are needed. They are not needed at the moment we make them. The fact is that good resolutions are made for weak hours. Good resolutions are for the moment of trial, or the hour of service, or the time when some overwhelming temptation comes upon us suddenly. Then we need some fixed principle to fall back on. Then we are saved by the previously made resolution, which serves as an armor of defence when the enemy springs upon us.

I remember reading that the late Dr. Henry Clay Trumbull made it a rule of his life never to walk between the rails on a railway track. Once he was walking where there were a great many tracks, when suddenly he saw two trains rushing upon him from opposite directions. There was not a moment to think. He fell back on his previous resolution and stood still. His life was saved. The trains whizzed by him on either side. He was, according to his formerly-made resolution, between the tracks and not between the rails. The earlier resolution it was that saved him when caught in a sudden peril. Just so, many a soul has been saved in the midst of a sudden and terrible onslaught of temptation—just by some fixed resolution that was formed in an hour of calm or of spiritual exaltation. People do talk jestingly of making new resolutions of good at the beginning of the year. But they jest with a sacred thing—a great pledged privilege which is in the very constitution of the year. God vouchsafed his children. For the very New Year Day is a token and covenant of the right of the foolish man, the mistake-making man, the sinning man, to cast the past behind his back and take the future for all that he may be without prejudice from what he has been. Surely it is a poor cheap soul who can see in that privilege nothing but a prize—nothing to accept with solemn joy.—H.

NEW YEAR OPPORTUNITY.

One was rummaging along the seashore gathering treasures of stone and shell. High on the beach lay a shell more beautiful than any yet discovered. He was searching in a dreamy listless way, looking here and there. "That shell is saying enough," he said. "I can pick that up at my lei

ire." But, as he waited, a higher wave swept up along the beach, recaptured the shell and bore it back to the bosom of the ocean. How like the experiences of our lives is this! When the wave of another year has flowed back and off the shore of time, how many shells of plans, of opportunities, of purposes toward noble and better life, lying there, you thought within your easy grasp a year ago, has it not swept into the irreparable past!—*Wayland Hoyt, D. D.*

THE NEW YEAR NOW.

That was a wise thing that Doctor Johnson said in his old age: "I have been resolving these fifty-five years; now I take hold on God."

THE UPWARD LOOK.

There is a tradition that Michael Angelo, by his prolonged and unrelenting toil upon the frescoed domes which he wrought, acquired such a habitual upturn of countenance that, as he walked the street, strangers would observe his bearing. In this New Year let us cultivate the upward look.

ON NEW YEAR DAY MOVE YOUR TENT.

A Dutch scientist has completed five years' study in South America. He took some insects from Holland into the rich tropic atmosphere, changed their environment, put them in a friendly environment, and gave them the best food. He expected to modify their coloring, having exchanged the lamp, foggy sky of Holland for the brilliant hues of the tropics. And, lo! these insects doubled in size; the dim subdued tints became gay and brilliant. At last he discovered that insects that in Holland crawled, in the south spread their wings to fly and meet God's sun. More marvelous still, is the way the soul can grow. Last year you lived in the damp, foggy miasmatic levels of selfishness; sordidness, like a cloud, wrapped you about. Suppose you take down your tent, and move into the tropic realm of love and trust and hope. Open the soul's wings to the light, the sun and dew of God's Spirit.

THE VALUE OF TIME.

"Brethren, the time is short." 1 Cor. 7:29. One of the chief gains from the observance of New Year is a fresh sense of the value of time. Another twelvemonth gone; and how quickly it has passed! Before you realize it, this year will be over. "Redeem the time." "Buy up the opportunity." The only time you have is the present instant, and while you are debating about it you lose it. Now is the only accepted time. Today, if you would hear God's voice, harden not your heart. Probably nothing except their decision regarding Christ makes so great a difference in men's lives as their varying care of the minutes. Fifteen minutes' study a day will make you a well-informed man. Fifteen minutes a day given to any Christian work will make you a power in the Kingdom of God.—*Rev. Amos R. Wells.*

A NEW YEAR SCHEDULE.

It will help you very much to make this new year what it should be, if you will lay out a sort of progress program. Write a list of the improvements you mean to make in your character and

your actions. Let the list include the achievements you hope to accomplish by the end of the year. Do not make a list so long as to be forbidding and even impossible, but keep it within the bounds of probability. Consider carefully every item of the list before you put it down, and add it only with determination and after prayer. Then go over this list daily; and it would be well to note daily by some kind of symbols what progress you are making in each particular. An "E" under the date may mean "excellent;" an "F," "fair;" a "P," "poor;" an "S," "standstill;" a "B," "backward." And may you have nothing but "E's" to record!

Jonathan Edward's resolutions were these:

Resolved, to live with all my might while I do live;

Resolved, never to lose one moment of time, but improve it in the most profitable way I possibly can;

Resolved, never to do anything which I should despise, or think meanly of in another;

Resolved; never to do anything out of revenge;

Resolved, never to do anything which I should be afraid to do if it were the last hour of my life.

NEW YEAR'S RESOLUTIONS.

New Year's resolutions are proverbially short-lived. They have been compared to pie-crust. It has been wittily and sadly, truly said, that most of them hardly live long enough for those who make them to become acquainted with them. This need not be if, first, they are of the right kind; secondly, if they are made in reliance upon God's helping us to keep them; and, thirdly, if we keep in constant touch with him in prayer, by reading his word, by worshipping him in his house. It is our neglect of these necessities that causes us to fail so signally and so quickly in the best and solemn purposes of our lives.

THE NEW YEAR RESOLUTION.

"Mr. Moderator, I move the acceptance of the report and the adoption of the resolutions." I second the motion.' "You have heard the motion. any remarks? All in favor, say Ay." "Ay." "The motion is carried. Next."—*Rev. John Kennedy.*

THE RESTORED ALTAR.

The testimony of John Randolph was, "I should have been an atheist had it not been for the recollection and memory of the time when my mother used to take my little hand in hers and cause me, on my knees, to say, "Our Father who art in Heaven." The New Year, with all its joyous, gladsome messages, calls us to a recognition of the claims of God upon our family life. Why not begin the New Year with a resolve to restore the family altar if it has fallen into decay, or to establish it if it has never had a place in the home life?

CHRISTMAS AND NEW YEAR.

How happy is the conjunction between Christmas and New Year. When one is fresh from the glad associations he is ready to entertain nobler purposes for the New Year. At the manger the old covenants and the new flow together, heaven and earth clasp hands, God pays to hu-

manity its highest honor, man is shown to encompass divinity, and angels to be God's wireless telegraphy to his children.

A YEAR'S WALK WITH GOD.

Like Enoch, walk with God this new year. But remember that to walk with God you must walk in the direction in which God goes. You must not thwart his plans nor attempt to cross his purposes. Two cannot walk together unless they be agreed. You can safely follow him.

God will not change; the restless years may bring—

Sunlight and shade—the glories of the spring,
And silent gloom of sunless winter hours,
Joy mixed with grief—sharp thorns with fragrant flowers;

Earth-lights may shine a while, and then grow dim,

But God is true; there is no change in him.

—*The Christian Observer.*

NEW YEAR POSSIBILITIES.

The past year may have been a failure, it may have been like all preceding years, or it may have been one in which God was closer than ever, and Christian life was sweeter, and greater work was done for him. Whatever it was, it is no index of what the coming year can be made. How little is it realized that every man has tremendous power, no matter how unimportant or insignificant he may be in his own community, if he will let God act through him. It is the only way that God has chosen to make himself known to the present generation—through you.

You may say, "I have given of my means as I could; I have attended all the church services I should; I have cared for and influenced for good my family circle; I have lived a clean life." All this is good, but the horizon of your influence has been limited by your finger tips. You have held the precious loaf to your loved ones, and clutched it fast. It might be called a selfish grasp, with fingers interlaced in the divine mesh which you would not let go. You crowd around the fire while others are out in the cold. You have done no more, or but little more, than the philanthropic atheist who lives next door. Oh! the possibilities in every man!

1. The social possibilities! Have you let loose the God given gift of sympathy which, once freed, will travel round the world? Christ was moved with compassion for the multitude. That was sympathy. He knew their wants and their weaknesses and he came to this earth because of this sympathy. Christ wants to sympathize through every Christian.

2. Personal influence! There are those who are influenced by oratory, and they may be converted by a preacher. There are those who are influenced by logic, and they may be converted by the study of theology. But there are those who are influenced by example and they may be converted by a "life"—your life. The angels in Heaven would come to earth, if they could, to have your opportunities.

3. Spiritual influence! Most probably you think you haven't any. A two or three per cent growth in the church each year would seem to prove that the influence of church members is not very great. How many did you bring in last

year? The whole new year is your opportunity. They were unimportant Sabbath School teachers who gave the world Stanley and Sheppard. If you are not a teacher, be one; if you are a teacher, make a Stanley.—*Christian Observer.*

MY SCRAP-HEAP OF BROKEN NEW YEAR RESOLUTIONS.

My scrap-heap of broken resolutions—what can I do with it? Can I do anything with it? No, long since I had occasion to look at an old scrap-heap, and I'll tell you some of the things I saw. I have no idea where under the sun all the stuff came from, but there were pieces of old stoves and old wagon tires. I saw the beam of a plow some farmer had used, one or two old iron window-sills, barrel hoops galore, parts of a cider mill, and quite a lot of material that looked suspiciously like old railroad iron, I supposed it illegal for others to have in possession. I saw the hopper of a coffee-mill some woman had used in the kitchen, and old flat-irons without handle, quite a lot. Sad-irons is the proper name for them, and some of them, handleless and rusty, looked sad enough I assure you. I suppose they are called sad-irons because they make the women so sad when they have to use them. I saw quantities of old lawn-mowers, that from their looks I doubt not had made many boys and girls and men and women, too, sweat good and hard to push them. There were parts of sewing machines, especially the legs, and old locks and hinges. I saw half a pair of skates, that no doubt some boy once got in his Christmas stocking. Of course, he had the other half at that time. There were several old mowing-machines, and parts of an old stone-crusher. I looked for some automobiles, but did not see any. I suppose they are too recent. But this I did see, crowning the top of the pile, a degenerate specimen of that recent kind of roadsters, a bicycle. Though it looked as if it was impossible for it to have that pneumatic tired feeling, for the reason that it had no tires. But there were tons and tons of the material heaped upon heaps.

And how useless it all looked. Yet it is no useless. That great scrap-heap is quite a fortune to the man or company that owns it. What can be done with it? You know. That great scrap-heap has been carefully gathered piece by piece. Some of the finest grades of iron and steel are to be found in it. Together with some limestone and some coke or charcoal that heap is to be thrown into a furnace, and under tremendous heat it is to be melted. It is to become new iron. If the materials are properly chosen some of it will become iron of the very highest grade that can be worked into even more valuable implements than any that were thrown into it. Though selection, heat—these will make that scrap-heap over, giving possible better results than even a first.

My scrap-heap of broken resolutions—what can I do with it? Throw it away? Leave it where it is? Never! Thought, selection, heat—remembrance, choice, resolve—prayerful, determined, will-enforced resolve, and that scrap-heap can be turned yet into best things possible in character and life and destiny.—*H.*

HOMILETIC DEPARTMENT

Best of Recent Sermons

G. B. F. HALLOCK, D. D.

REV. J. H. JOWETT, M. A., REV. BERNARD J. SNELL, M. A., REV. W. FROST BISHOP, D. D., REV. J. STUART HOLDEN, REV. HENRY AUSTIN, REV. CHARLES C. ALBERTSON, D. K.

Fishers of Men

REV. J. H. JOWETT, M. A., BIRMINGHAM, ENGLAND.

Text: "I will make you fishers of men."
Matt. 4:19.

If books would make an angler, I should be the most expert fisher in this neighborhood. On one of my shelves there is quite a little collection of fishing books, out of which I have been able to borrow many hints and suggestions for my own particular labor. I think I know them fairly well, and in many of their chapters could pass an examination with honors. But in the practical handling of the rod I should come in the rear of the most incompetent. In angling I am a splendid theorist, but useless in practice. Is it not here that we must begin our consideration of the matter of the ministry of Christ? Books cannot make a preacher; he may find them full of helps, but they are not creators of gifts. They may teach how to make sermons, but they have nothing to do with the creation of prophets. We are made by Christ. "I will make you." We are fashioned in his presence. Every wealthy and fruitful gift for our work is born directly of his own grace and love. Ring out the music of the changing emphasis in this phrase! The promise reveals its treasure as each word is taken in turn and given distinct prominence. "I will make you;" no one else and nothing else can do it. Neither books, nor colleges, nor friends! "I will make you;" He will make us just in that secret and mysterious way in which true poetry comes into being. The gift will come as a breath, as an inspiration, as a new creation. "When he ascended on high. . . he gave gifts unto men." He dropped one gift here, and a commonplace man became a pastor. He dropped another gift there, and the undistinguished became a prophet. He dropped a third gift yonder, and an impotent man became a powerful evangelist. "I will make you fishers of men." But even though the germinal gifts of the preacher are Christ-born and Christ-given, our Lord expects us to reverently and diligently use our minds. He will further fashion and enrich his gifts through our own alertness. The incipient capacity will be developed by our own intelligent observation and experience. What can we learn which will foster our heaven-born gift? Let us turn to the fisher in natural waters, and see what hints he may give us for the labors in our own sphere. What, then, does the angler say to the fishers of men?

1. Keep out of sight! Mark Guy Pearse is an expert fisher, and rarely does a year pass without his paying a visit to the rivers of Northumberland. And he has more than once laid down what he considers to be the three essential rules for all successful fishing, and concerning which he says, "It is no good trying if you don't mind them. The first rule is this: Keep yourself out of sight. And secondly, keep yourself further out of sight. And thirdly, keep yourself further

out of sight." Mr. Pearse's counsel is confirmed by every fisher. A notable angler, writing recently in one of our daily papers, summed up all his advice in what he proclaims a golden maxim: "Let the trout see the angler and the angler will catch no trout." Now this is a first essential in the art of man-fishing: the suppression and eclipse of the preacher. How easily we become obtrusive! How easily we are tempted into self-aggressive prominence! How prone we are to push ourselves to the front of our work in quest of fame and praise and glory! The temptation comes in a hundred different ways. It steals upon us in the study and spoils our secret labor. It destroys the efficacy even of the habit that we prepare. It comes upon us in the pulpit and perverts our workmanship even when we are in the very midst of our work. The devil secretly whispers to us in most unctuous flattery; "That was a fine point you made." And we readily respond to the suggestion. And so the insidious destruction is wrought. We don't stand aside. If I may vary my figure, let me say that our function is to draw aside the curtain and hide ourselves somewhere in its robes. Let us remember that so soon as our people see the preacher they will not take his bait. As soon as we become prominent our Lord is never seen. Keep out of sight!

2. Cultivate a mood of cheeriness and praise. Here is a bit of counsel from an old book whose phraseology and spelling have quite an old-world flavor about them. It is a book on fishing. The writer is recording the requisite virtues of the angler. "He should not be unskillful in music, that whensoever either melancholy, heaviness of his thoughts, or the perturbations of his own fancies, stirreth up sadness in him, he may remove the same with some godly hymn or anthem, of which David gives him ample examples." Is that not rather a far-fetched notion of an angler's equipment? Why should he require the gift of music? Because, says my author, when the angler is depressed he cannot throw a light line. When a man is melancholy his throw will be heavy. When his spirits are light and exuberant, he will be able to touch the surface of the water with the exquisite delicacy of a passing feather. Can we not apply the counsel to the ministry of preaching? If we come into our pulpits in a depressed and complaining frame of mind, we shall lack the requisite throw. If we are possessed by melancholy we shall catch no fish. And therefore it is well that we, too, should resort to the service of song. We must sing away our depressions and melancholies before we preach the evangel of grace. We must put on "the garment of praise."

3. Study the fish! George Eliot was once listening to the complaints of some angling friends

as they were describing their fruitless day's work. Looking into their empty creels, she said: "You should make a deeper study of the subjectivity of the trout." That is a very suggestive word, and pregnant with significance for the fishers in the world of men. We must study the fish that we may find out what will win them for the Lord. All fish cannot be caught by the same bait. We must study the individual prejudices, and habits and tastes. We must discover what will catch this man and that man, and address ourselves accordingly. I was once passing through a village in the lake district, and there was a card in the shop window which gave me more than a passing thought. On the card were a number of artificial flies with this engaging headline: "Flies with which to catch fish in this locality." The shopkeeper had nothing to say about the requirements of the Midlands. He had studied the characteristics of the fish in his own neighborhood, and he had discovered what bait provided the best allurements. We preachers must do it in our own locality. It was the practice of the Apostle Paul: "To the Jews I became a Jew that I might gain the Jews." He became "all things to all men that he might gain some." He baited his hook according to the fish he wanted to catch. I don't think we should fish with the same hook for Lydia and the Philippian jailer. It may be that we shall discover that a sermon will never effect the purpose. We may find out that a letter will do infinitely better work. Or it may be that a direct talk may be the requisite constraint. Or, again, it may be that a long conversation, apparently indirect and aimless, but quietly dropping one delicate hint, may win a soul for Christ! Study the fish!

4. Learn from other fishermen! Other men will never make us fishers, but they may make us better fishers. If we have the rudimentary gift their experience may help to enrich it. Let us turn to the expert fishermen and see if their ways and methods can give us helpful counsel. John Wesley was a great fisher, can we learn anything from him? Dr. Alexander Whyte has told us how he had made a patient and laborious study of John Wesley's journals for the purpose of classifying all the texts upon which the great preacher built his evangel. Is not that a splendid discipline for any one who wishes to become skillful in the great ministry? What did Wesley preach about? And how did he fit his message to the changing circumstances of his varying spheres? The Salvation Army has a great body

of expert fishers. They lack many things, but they catch fish. How do they do it? We may dislike many of their ways, but what is it in their ministry which enables them to win multitudes for the Lord? What was the secret of Finney and Moody? And what is it about Torrey which constrains the people to become disciples of the Christ? Let us set about this investigation like men who wish to do great business for the Lord. Let us eagerly pick up hints which these highly endowed and experienced men may be able to give us.

The joy of catching a soul is unspeakable. When we have got one soul we become possessed by the passion for souls. Get one and you will want a crowd! And let me say this further word. Keep a list of the names of the souls you win for the King, and if on any day you are apt to be cast down, and the lightness and buoyancy go out of your spirit, bring out that list and read it over, and let the contemplation of those saved lives set your heart a-singing and inspire you to fresh and more strenuous work. It is a good thing to have lists of the Lord's mercies by which to drive away the clouds in a day of adversity. Let your labor be directed to the immediate catching of men for the Lord. "It is a great matter to take a trout early in your trial."

And now I will close by offering a suggestion which I obtained from an advertisement in an anglers' paper some time ago: "Now is the time for your old favorite rods to be overhauled and treated with a steel tonic that will not fail to work wonders in the way of renewing their strength." And following this advertisement came this confirmatory testimonial: "I am glad to acknowledge that a very whippy gig-whip of a rod has been converted into a powerful weapon." My hearers will immediately perceive the spiritual significance of the words. There are times when we need the "steel tonic" in order that our poor ministries may be converted into powerful weapons. And, blessed be God, we have the promise of this redemptive work in the very names in which the Holy Spirit is revealed to us. He is called the Renewer, the Reviver, the Restorer of souls, and by his baptism the poorest weakest agent can be turned into a powerful weapon. "They that wait upon the Lord shall renew their strength." Let us turn to our Lord this very night, and seek for that renewal in the strength of which we shall turn to our work with multiplied possibility and with perfect assurance of success.

New Year's Day: Talk to Children

REV. BERNARD J. SNELL, M. A., ENGLAND.

Another year is born today. It has come fresh from heaven, from God himself, who gives us life and all that makes life dear to us. It is quite new, no eyes ever saw it before, and it is our own to use and spend.

The old year died last night. It was 365 days old when it died, and that is a long time to keep constant watch over the world. It saw us all that time. It saw you go to school, it saw you play, it saw you grow, it noticed that all of you wore longer coats and dresses than when it knew you first. Some, who were here when it came, have gone

home to the world that is without years; and I saw bodies that they left behind buried, some under the snow and some under the grass, with daisies in it. And some are in the world today, who were not here this time last year—your tiny little brother or sister. And when the old year died last night, while you were asleep, its little son was born; and the new year's name is almost the same as the old year's name 1911 is not very different from 1910, is it? No, for, of course they belong to the same family; and, when that family-name is written quite in full, there are

these two letters. at the end, A. D., which mean that it is just so long since the dear Lord Jesus Christ came to earth. His birthday you kept on Christmas Day.

So we all have a fresh start today. Are you not glad at school when you have a new book instead of the old one? The old book's pages were smudged, and blotted, and dog-eared, and torn. You felt it was disheartening to write your best in that book, but you mean to take great care of the clean new book. That is just what our Father God, who has given us this new year, wants us to do with the 365 clean, white days which the year holds in it. And we can all of us improve on the past, if we try, can we not?

I know a little girl, who came down to breakfast and whispered a secret into her mother's ear: "Mother dear, I'll tell you a secret, I'm not going to be cross once today." That was a very pretty secret. An angry, disagreeable person makes other people unhappy, yes, and makes it very difficult for anyone to love him. Make up your mind that you will be sweet-tempered and unselfish and kind, so that it shall be easy for your home-folk to be in love with you.

I am sure that you will always try to speak the truth, for a story-teller is a liar, and a liar is

despised by everybody. Never, never be such a coward as not to tell the whole truth. You need never be ashamed of the truth, unless you have done something really wrong, and then it is still best to tell the whole truth, although it is a great pity that you should have done anything that makes you ashamed. So we must try our hardest, our very hardest, to do only good and kind things. In the old times the knight, who was going to fight for truth and the right, passed a whole night kneeling, alone, clad in his armor, asking God to help him. We all need God to help us, and he helps us most when we pray to him.

A year looks a long time to young eyes. It looks like a long voyage over leagues of unknown seas. When a ship starts on a journey, she always carries a compass to show the right direction, and a chart to show where the dangerous rocks lie, and where the safe channels are, and a captain to see that all is right on board.

I wonder if you can guess my riddle. God has given to each of us a compass, a chart, and a captain, so that we may not lose our way as we speed over the seas of life. But we must notice the compass, and use the chart, and obey the Captain.

The Withered Hand

REV. W. FROST BISHOP, D. D., ST. LOUIS, MO.

Text: "And he entered again into the synagogue; and there was a man there which had a withered hand." Mark 3:1.

In order to produce any tool or mechanical instrument, says Spinoza, we require others with which to make it, and we require other tools again to manufacture these. And it would seem thus as if the process must be an infinite one, and as if nothing could ever be made at all. "Nothing can be manufactured without tools; primitive man had none, therefore, nothing has ever been made." Nature, however, he says, has provided for the difficulty in creating of her own accord certain instruments, with the help of which we can make others that are better. Then, in turn, with the help of these better tools we can manufacture others that are still more perfect, and in this manner the evolution of machinery is explained. Of course, the original instruments provided by nature to start the evolution are the human hands. Thus skillfully he calls attention to the fact that all the machinery in the world today is but the extension of the God-given human hand. If pieces of machinery practiced ancestor-worship, as do the Chinese, then all the world over every mechanism or human contrivance would worship the human hand. This parentage of mechanism is dutifully acknowledged in the name her children bear, "manufactures," or "made by the human hand."

Now, in the full sweep of the imagination that shall recall every device, mechanism or piece of machinery during all the ages, from the first brick made in Egypt down to the latest submarine cable, wireless telegraph apparatus or intricate air-ship—when the idea of the human hand and its ministry shall have been inflected, not alone through manufactures, but through the liberal arts as well—through music with the handling of the

harp, and organ, through architecture with its groined arch or frescoed wall, through painting with its miles and miles of canvas whose every inch has received numberless touches of the brush of the artist, and through sculpture with mallet and chisel, held the one in the right hand of the artist and the other in the left—under the full sweep of such reflections let us read the eloquent words of Christ's Gospel: "And he entered again into the synagogue; and there was a man there which had—a withered hand!"

The Whole Gospel in a single picture: The curse of sin symbolized by the withered hand; the salvation of Christ by its restoration. "And the hand was restored whole as the other." Praise God.

1. The hand as a symbol.

Through all the vicissitudes of the picture-writing of Egypt—and its changes were many—the figure of the human hand stubbornly held its place as the sign and signature of God! I well remember how I was shaken out of my chair and made to walk my study-floor in excitement, when first I made this discovery. To the thoughtful mind of those strange people that built the great pyramids, there was no symbol of power and skill known to them like that of the hand of man. And so by universal consent they chose it for the name and nature of God.

There is a picture I have seen, copied from the walls of one of their temples, which is inexpressibly eloquent. Pharaoh is represented as worshipping the solar disk. "Adon," the root of Adonis and Adonai, the latter being our Bible word for "Lord," is represented by a circle with rays of light proceeding from it. Each ray of light terminates in a human hand! What a picture of the myriad-handed God.

Of all the forms of nature worship the adoration of the sun was the most natural and the

noblest. The great orb of day was the grandest object presented to their vision—the quickener of all things upon the earth, the cause of germination and growth, of fruitage and harvest, the dispenser to man of ten thousand blessings, the sustainer of life and health and happiness—in a word, the origin and source of both heat and light, and so of life itself. The only thing lacking to this superb orb of day is to think it as filled by a wise, beneficent Spirit, living in it and working through it—so then add the hands. At the end of each ray of light, darting towards the earth, let there be a human hand. A bright and beautiful Being, dwelling in light inaccessible and full of glory, reaching down to earth as many helpful hands as there are rays of light proceeding from the sun—hands full of gifts for man, hands of benediction placed upon his head, hands that would support and guide him during his pilgrimage and finally lift him up from earth to heaven at its close—what a noble conception was this!

2. The superiority of the human hand.

Science regards every animal as a set of machinery, which is worked by means of the nervous system. In man it is more complicated than in any other animal, and there is no part of the machinery of the body in which man is so manifestly superior to other animals as in that of the hand. Sir Charles Bell is right in saying that “no animal but man has truly a hand.” Mr. Darwin compares the superiority of the hand of man to those of his “nearest allies”—the best representatives of the monkey tribes—with the superiority of man’s vocal organs to theirs. In the apes the vocal organs utter various signal-cries, but in man they utter articulate language. He further says: “Man in the rudest state in which he now exists is the most dominant animal that has ever appeared on this earth. Man could not have attained his present dominant position in the world without the use of his hands, perfectly adapted for diversified uses, which are so admirably fitted to act in obedience to his will.” A hand as perfect as that of man, he thinks, would have been a disadvantage to our “nearest allies,” because not so well adapted to climbing trees as the present “mere grasping hooks” with which they are provided. Another scientist writes: “It would do no good to furnish a horse or a dog

with a hand, for he would not know how to use it. Man is the only animal that makes tools, and some one proposed to designate man as a tool-making animal.”

I find that Aristotle defined the human hand to be “the instrument antecedent to or productive of all other instruments.”

Galen, the Greek physician and surgeon, who practiced medicine at Rome in the second century of our era, contends that the structure of man’s hand is perfect and could not be improved by any conceivable alteration. He dwells upon the fact that the divided hand, or fingers, is better than a solid one would be, that the tips of the fingers, if of flesh alone, would be too weak, or of bone alone, too hard and callous for the purpose intended, while the present union of flesh and nail at the tips constitutes perfection, and he points out the advantage of the thumb being placed in opposition to the fingers and of the two hands being turned towards each other, in opposition also.

The image upon the standards of even modern states is usually some bird or beast, emblematic of power or success. Far more elegant and significant, as it seems to me, is the emblem on the sacred standard of Mohammed, carried to this day in the religious processions of Persia. It is the uplifted hand of the prophet, in supplication or command. Similar to this Mohammedan emblem was the signum of the Roman infantry, also, a human hand, and called for this reason the *manifulus*, a far more suggestive word than the one which has been substituted for it—centuria or “band of a hundred men.” At the sign of token of power or victory, in the blazonry of peace or war, one may well exclaim of the human hand, as David did of Goliath’s sword: “Give it me, for there is none like it.”

3. If the head be the symbol of thought and the heart of affection, then the hand must be the symbol of power or work. So Jehu said to Jehonadab: “If thy heart is as my heart, give me thine hand.” To surrender the hand to an enemy is to surrender one’s power to him, or to place one’s self at his mercy—the significance of the hand-shake of reconciliation—just as we uncover and bow the head before another, as if to say: “There is my unprotected head; use your battle-axe upon it; or, what you will; I surrender.”

“Thou Art . . . Thou Shalt Be”

REV. J. STUART HOLDEN, LONDON, ENGLAND.

Text: “Thou art Simon, the son of Jona; thou shalt be called Cephas, which is by interpretation, A stone.” John 1:42.

This is the word of Christ to Peter. You remember the circumstances. Andrew, the son of Jona, had found Christ. He at once told his brother Simon Peter about it, and brought him to Christ.

Now I want you to remember what kind of a man Peter was, so far as we have knowledge of him subsequently. He was a man of unstable character, a man of impulse who as a rule spoke before he thought, a man undisciplined in his passions, of uncontrolled imagination. How will Jesus Christ deal with a man like that? Listen, Christ looked at him and said, “Thou art Simon, son of Jona; thou shalt be Peter the rock.” And

it is just those words, “Thou art” and Thou shalt be,” that I want to talk about. I am using this story not to speak about Peter, but to illustrate Christ’s dealings with men in all ages, in all climes, and in all circumstances. Whenever we come into touch with Christ, he always says practically this same thing. He looks us right through, and through—and remember he is the Christ whose eyes are as a flame of fire—and speaking with candor and the perfect fearlessness of One who never tones down the truth in order to achieve popularity, he says, “Thou art,” and he goes on to fill it in. Then he takes us by the hand and he says, “Thou shalt be,” and he fills that in, too: “Thou shalt be the ideal character thou shalt be what in thy best moments thou fain wouldst be; thou shalt be all that God th-

Father hath planned for thee from all eternity." And, dear friends, the gospel of Christ is just contained in that two-fold sentence: "Thou art" "Thou shalt be."

A wonderful thing about Christ is his perfect frankness, and his perfect frankness is just a part of his perfect love. He knows us in our worst moments when we are off guard, and he knows us in our best. He knows the meanness that is in our character, and the inability that is in our desires, and he says, "Thou art."

And again let me say that the frankness of Jesus Christ is a part of his love. He wants to reveal us to ourselves in order that we may suffer and that we may quickly fly to him for healing of the disease we have discovered, for repair of the waste we have recognized, and for renewal of the life with which we are dissatisfied. "Thou art" "Thou shalt be."

Now, let us take these two statements, and try to give you their contents as I see it.

I. First, then, when I hear that word, "Thou art," I take it at once that Christ understands what I have been as well as what I am. You and I are the produce of past hours, often thoughtless hours; you and I are the product of our own doings, often unconsidered doings. And when Christ come to me and says: "Thou art the son of Jonas, thou art insincere, thou art worldly minded, thou art frivolous and superficial and unstable; even in thy best desires thou art not always true to thyself, thou art not always obedient to the light which thou hast," my own conscience within says, "Yes, Lord, it is true." I can dissemble from everyone but I cannot dissemble from Christ.

What is it that Christ sees as he looks into our lives tonight? As I have already hinted, he sees those old and long-forgotten sins which have helped to make our character. I know I am speaking to some who find it difficult to focus their thoughts on the highest things, who find it difficult to cultivate the taste for goodness and for the things of God, who find it difficult always to order their memory and to control their emotions. That is all the ravage of sin in our own hearts and lives. Oh, believe me, sin is not something to sing about in hymns, sin is not something to smile over as though it were a kind of folly, or something that is inevitable and a part of our lives. Sin is rank rebellion against God. Sin is rank suicide to our own spiritual being. For when we sin, we wrong our own souls, and make ourselves the sport and plaything of the passion with which we play.

Yes, Christ knows us at our worst, but thank God, he knows us too, at our best. You remember that on one occasion, very shortly after this of which we are speaking, there came a man to Christ to whom Christ said: "I saw thee when thou wast under the fig tree." What did he mean? Why, that man, Nathanael, had been used to getting away from the haunts of men to be alone with God and his own thoughts, seeking into the mysteries of life, trying to lay hold of God, and Christ said to him: "I saw thee under the fig tree." When Jesus Christ says "Thou art," he sees all those desires of yours which you have never breathed to any one, because you have been afraid lest you be called emotional and sentimental, and because you knew you would get little sympathy from those to whom you expressed

your inmost heart; but Jesus Christ knows all about it and he says, "Thou art," and he also says, "Thou shalt be."

One of the most famous pictures we have had in our London Academy in the last four or five years is a picture by John Collier, called "The Death Sentence." It is a picture of the room of a physician or surgeon, a kindly looking old man. All about him on his desk are the usual appliances, the stethoscope, the microscope, etc., while facing him is a young man of about twenty-two. He is rich and cultured, but on his face is written the sentence of death. The old doctor has evidently been telling him that he has but a short time to live, or that his disease is one for which there is no cure. Now, the pathos of the picture lies not in the fact that the young man is going to die soon, but in the powerless pity depicted in the face of the doctor. Evidently he pities that young man from the bottom of his soul, but he has not power to transform that pity into benevolent and beneficent deeds. And everything in life that appeals to the human heart seems to me to be in that picture; friendship, pitiful but powerless; the Church of Christ, pitiful sometimes, but powerless always to deal with the human heart; all the nostrums of philosophy, of Christian Science, of the new theology, and the like, pitiful, yes, but powerless. They can say, "Thou art," but only Jesus Christ can say, "Thou shalt be."

It is on that account that I want you quietly and emotionally to face Jesus Christ tonight, to relate what he sees in your deepest heart about your own life, to this, his glorious promise and gracious strength, "Thou shalt be." Despite your deterioration of mind and emotions, and those things of which I have spoken as the result of sin, the lack of control, self-will and selfishness in which you have lived, in spite of all these you shall be the kind of person God intended you to be when he made you and redeemed you.

II. Now, let us try to get the content of that second statement. "Thou shalt be."

1. I think when Jesus Christ first spoke it to Peter it came as the kindling of a great hope. And so it comes as he speaks it to us. When Christ says to us, "Thou shalt be," I believe it, because it is his word backed by his power and the persistency of his love, and hope begins to rise in my heart and its bright beams cause to disappear the darkness into which I have come because of my own failure. You have tried to conquer sin; you have tried to order your life to the highest ends; you have tried again and again to realize those ideals of purity and sweetness and light and love which you have seen in other lives owing to the name of Christ, and you have never been able to do it. Now comes a word from Christ which kindles your hope; "Thou shalt be!" At first you cannot compass it; it staggers you. Impossible, you say. I am not that sort. Christians are not made out of my kind. I am high-spirited. I am not always gentle, at least in my thoughts. This kingdom of Christ in its various conceptions is entirely foreign to me. But Christ says, "Thou shalt be." And it is the word of sovereign power. It is just as when the word went out: "Let there be light, and there was light." It is equivalent to his saying: "Let there be hope," and there is hope, not in yourself, but because he who said the word means

what he says, and because he has linked his great might to your poor feebleness.

2. And, then, the second thing in the content of this word, "Thou shalt be." I think Christ means it to influence our decision for him. It is a promise by which he woos us to himself and draws us on; for Christ never says these words as though they were inevitable; as though he were going to work mechanically in our lives, as though, in any case, we were going to develop into true children of God. I do not forget that when he said these words to Peter he followed them in a very short time with the words "Follow thou me." But first he gave him the bright inspiring promise, "Thou shalt be." And it was because of that word that Peter's decision was influenced, and not coerced; that Peter's heart was won, not driven, to Christ, and he said, "Lord, I will follow thee." And that is what Jesus Christ is seeking tonight. He is seeking to give us a vision of the possibilities of life, a vision of the ultimate end of our lives, in order that we may say to him: "As for me, Lord Jesus Christ, I will follow thee that this may be realized in me."

3. And I think that Jesus Christ sets up in these words a wonderful fellowship. I do not forget how he and Peter and all the other disciples lived together, and I do not forget how much they needed him, nor do I forget how much I need him every day. Christ has said, "Thou shalt be," and I have realized that it can only be true as long as he is by my side. What a wonderful power comradeship is! You know what it means to come into contact with some one who is really good. By good, I mean that undefinable thing we call fragrance. Paul speaks about it when he says, "We are a sweet fragrance of Christ." You know what it is to come into con-

tact with a fragrant life, with some one who living in close comradeship with the Lord Jesus Christ, and who has something of his way of looking at things, something of his sympathy and kindness, and you say: "If I could always live with that person I am pretty sure I could conquer my faults. I know I could build my character so that it would grow and develop in beauty and power. Perhaps there is something in that, and the experience is sent to each one of us to point us higher. If we always lived with Christ how easy it would be. If I only realized every day that Christ is with me to work out this promise of his that I shall be what I would to be; if I only realized that every time I stumble and fall I could get back to Christ and get a fresh grip of his hand and say: "Lord, you understand me. I was hasty; I was forgetful, and in an unguarded moment I disgraced your name and saddened me in my own heart," how easy it would all be! Jesus Christ—I know this myself—never talks so tenderly as he talks to the one who says that kind of things to him. I want to tell you that nothing is sweeter in life than just to get a new grip on the hand of Jesus after you have had to confess some awful failure, some defeat in that place where you felt yourself most strong.

4. Now, my last word; such comradeship with Christ means power. I do not necessarily mean power to do great things, power to preach or organize. But I do mean power to climb to the heights of those ideals of which you have heard to realize the visions you have seen. I mean power of persistency, power of prayer, power of sacrifice, power of selfishness. I mean power to run the race and fight the conflict and walk the pathway with your Lord.

The Four-Fold Man: New Year's Sermon

REV. HENRY AUSTIN, WEATHERFORD, TEXAS.

Text: "As for the likeness of their faces, they four had the face of a man, and the face of a lion, on the right side; and they four had the face of an ox, on the left side; they four also had the face of an eagle." Ezekiel 1:10.

The face of a man, the face of a lion, the face of an ox, the face of an eagle! What a striking imagery Ezekiel portrays in his visions of a restored nation! They suggest the four-fold man which you and I long to be during the coming year.

1. First, there is the man with man's intelligence, wise foresight, prudence and purpose. Success is no accident or turn of fortune's wheel, but the result of applied intelligence. An artist said that he mixed his colors with brains. From the laying of bricks to the building of empires, brains, intelligence, thought determines success or failure. Whatsoever thy hand findeth to do, do it with thy mind as well as thy might.

2. Then there is the man with the lion's heart. There was one Richard Coeur De Lion. We need such men today with the courage to dare to hate

and forsake the wrong, to love and do the right. There are great wrongs to be righted, will we have bravery enough to do our part? There is great good to be done, will we rise in our kindly majesty and bring it to pass?

3. There is the man with the strength of an ox on the one hand, or his capacity for suffering on the other. The test of manhood is service, the glory of manhood is sacrifice. "We then that are strong ought to bear the infirmities of the weak and not to please ourselves." "Bear ye one another's burdens, and so fulfill the law of Christ." For Christ also suffered for us in the flesh, leaving us an example that we should follow his steps.

4. There is the man with the flight of an eagle with the lofty aim and the pure ambition. Naught but the highest and the best can satisfy. He who has "hitched his wagon to the stars," he looks ever upward, he would be perfect as his Father in heaven is perfect. The prophet places in the midst of the living creatures the spirit of God. Intelligence, courage, sacrifice, lofty ambition controlled and energized by the spirit of God form the new man in Christ Jesus. For in the man of Galilee, Jesus the Christ, is the fullness of all that make the man you and I want to be.

"Chisel in hand stood the sculptor boy
 With his marble block before him,
 And his face lit up with a smile of joy
 As an angel dream passed o'er him.
 He carved that dream in the yielding stone
 With many a sharp incision,
 In Heaven's own light the sculptor shone,
 He had caught that angel vision.

Sculptors of life are we as we stand
 With our lives carved before us,
 Waiting the hour when at God's command
 Our life dream passes o'er us.
 Let us carve it, then, on the yielding stone
 With many a sharp incision;
 It's Heavenly beauty shall be our own,
 Our lives that angel vision."

The Heritage of the Christian

REV. CHARLES C. ALBERTSON, D. D., ROCHESTER, N. Y.

Text: "But it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him." 1 Cor. 2:9.

There are myriads of things in this world of ours, worth seeing, which only observant eyes see. Not all of us are observant. There are plowmen who never saw the sunrise or the sunset. There are sailors who never saw the undulating emerald of the sea. The plowman looks at the sky and the sailor looks at the ocean, but it is one thing to look at an object and quite another thing to see it. Absent-minded persons are sometimes accused of slighting their friends because they passed them on the street, looked at them, but did not bow or speak. The explanation generally is this—they did not see the face they looked at.

Then there are innumerable other things in this world which only the trained eye can see. Habits of close observation will not do for us what technical training does. A physician sees in what appears to a layman a perfectly healthy body, infallible signs of disease. A botanist sees in what we take for an ordinary flower a rare and valuable species. A geologist sees in the stone we use at our dooryard the record of glacial drifts of ages long gone by.

It is so of the trained eye. A physician detects in what we would regard as normal breathing, symptoms of pulmonary disorder, or in what we would regard as a healthy heart-beat, premonitions of sudden death. The trained musician listens to an orchestra, and says, "One instrument is missing, or is out of tune." We cannot discover that. Our ears have not been educated.

But there are sights that escape even the observant and the trained eye. There are sounds that never reach the educated ear—or, they would be sounds if the ear could catch them.

Sound is the result of waves of ether in vibration breaking upon the ear drums. When the vibrations are few the sound is deep. As they increase in number it becomes shriller and shriller. When they reach 40,000 in a second they cease to be audible. The sound is too fine for our dull faculties.

Light is the result of another kind of waves of ether striking the retina of the eye. When 400 millions of millions of vibrations strike the eye, they produce red, and as the number increases it passes into orange, yellow, green, blue and violet. If light had sound, the violet rays would be the shrillest, and the red rays the deepest, or heaviest. That there are rays of light too fine for our eyes there is no doubt. We cannot perceive the ultra violet rays. The vibrations are too rapid. So that eye hath not seen nor ear heard, things which surround us here.

It is not strange, therefore, that when the Scriptures speak of the treasures and beauties of the spiritual world, language breaks down, words become feeble instruments, and the best that can be said is "Eye hath not seen, nor ear heard."

But, arguing from things known to things unknown, we can have some help in the conception of what God hath prepared for us in the realm of things unseen by the splendor and abundance of what he hath prepared for us in the realm of things that are seen.

1. God prepared this world for his children. There was a time when the earth was part of the sun. The sun burst into pieces, and the fragments went whirling into space. One of the fragments eleven times larger than the earth hangs in our eastern sky in September nights and we call it Jupiter. Another, nine times larger, is in the southeastern sky, and we call it Saturn. The earth was one of those fragments. For a long time it was a rough ball of fire. As it whirled through space it was rounded. It began to cool. The elements of fire, air, water, and winds, ground the exterior rocks to powder. Fine dust of the air settled on the surface. Soil formed. Time came when the soil was ripe enough and rich enough to give life to vegetation. Then life appeared—the first faint forms of plant life. Then fairer, stronger forms. Time came when the earth could support animal life. The first forms of animal life appeared in the seas. Then fairer, stronger forms. Then the dry land swarmed with life, and the air was cleft with wings of birds. Then—when the earth was prepared—when nourishment was ready, and shelter, and material for man's manifold use, man appeared. The earth was ready for him. There was beauty for his eye, harmony for his ear, food for his body, the place was prepared. You will read all about it in this Book—not just as I have related it, but in words much simpler and more musical. How long God took to prepare the world for man we do not know. Possible a million years. Possibly a million centuries. Possibly a million milleniums. How he did it we do not know, but it appears altogether certain that he did it by ordaining laws—the same laws whose operation we now observe, and by presiding over the workings of those laws with this in his Eternal Mind and Purpose, to create a world perfectly adapted to a race of creatures made in his own likeness.

Remember what a wonderful world it is he made for us! Full of the riches of his glory. Full of the trophies of his wisdom. Full of the evidences of his love! What carpets beneath our feet, all embroidered with flowers! What tapestries about us, all glowing with the colors of the rainbow! What canopies above us, all lustrous with jeweled stars! The very aisles of the untrodden wilder-

(Continued on page 225)

*For the
Sacrament*

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ness paved with emerald and gold! The very bottom of the sea covered with mother of pearl! I do not know what you think of the world, but you can't think too much of it for its Maker's sake! And most of us think too little of it, and see too little of it.

But are we not cautioned against inordinate affection for the world? Yes, if we read upon the surface only. But we know or ought to know that "the present evil world" is not the world I refer to; it is the present evil age, the world of sin, and self, and pride, and folly, we are not to love.

If my father were a lapidary, a polisher of jewels, and in long absence from home sent me a diamond, a wonderful stone, with a hundred facets, each reflecting light like a little sun, would I not love—love it for his sake, and love him for it? That is what our Father has done. He says in the promise of every springtime, and the opulence of every summer, and the harvests and orchards of every autumn, in the white robes of every winter, "Love the world for my sake. It is Mine. I made it for you. I give it to you. Know it and love it, and love Me, for I made it all for you!"

2. But the world is not all he prepared for us. He foresaw a hunger that could not be appeased with bread, a thirst that could not be quenched with water or wine, an instinct that could not be satisfied with anything material. He foresaw the first sin, and the last sin, and the famine that pinches the soul of the sinner, the pestilence that blights him, the pain that agonizes him, and so he began to prepare a salvation that should feed that famine, abate that pestilence, banish that pain. He prepared a salvation and provided a Saviour. But as in creation, so in redemption. He wrought through long millenniums to make ready the manger, the cross, the tomb, the mediatorial ministry. The patriarchal dispensation was long, but it was a period of preparation. The Mosiac dispensation was long, but the plan was being perfected, the doctrine of salvation by sacrifice was developing. Christ was advancing toward the Incarnation. Christ was ready for the redemption work. He might have come to Adam. He needed no period of education for the work he was to do in the world. But the world needed preparation. The race needed education. The mind of man needed education. And at last the time came—the fullness of time—and Christ came, and lived, and wrought, and taught, and died—died crying "It is finished;" What is finished? The preparation was finished—the work was done—the battle with sin fought—and he went back to his Father leading captivity captive, and giving gifts to men.

Eye hath seen, and ear hath heard what God hath prepared for those that love him, so far as salvation through Jesus Christ may be known to the soul of the believer. A perfect salvation, an uttermost salvation. Every spiritual need supplied—wisdom, righteousness, sanctification, redemption from sin, from doubt, from fear, from death! Angels cannot tell it all—yet man may know it all—how Christ is our prophet, our priest, our king.

The earth is God's first great gift to us—the diamond our Father has given us.

The gospel is his second great gift—not a single

jewel, but a crown of jewels, to wear now, to make us rich in hope, and declare to all men that we are his heirs forever.

3. But there is another gift he hath prepared for those that love him. It is heaven. It is better than the single jewel of earth; better than the crown of salvation; it is the kingdom of which the crown is a symbol. He says "Wear the crown—conduct yourself like princes—you are princes. But not yet are you enthroned. Be faithful. Be dutiful. Be confident. And in a few days I will send for you, and you shall enter the kingdom."

But we are all children, and we want to know what the kingdom is like. Where is it? What are its employments and enjoyments? But he says, "Be patient and wait. You know what kind of a world I prepared for you. You know what kind of a salvation I prepared for you. Can you not trust me for this? Was there beauty on earth? It is a dim shadow of heaven. Was there bounty on earth? It was poverty compared with heaven. Was there peace in Christ? That was the river; this is the sea. Was there joy in Christ? That was the prelude to this. Was there hope in Christ? Heaven is that hope's fruition. Was there rest in Christ? That was but the pledge of heaven. Did your heart's homesickness cease in Christ. This is his home, his mansioned home, and among the many mansions he has one for you."

What pleasure we have in preparing a home for those we love! This is Christ's joy now, he is preparing a place for us. What should we do while we wait his coming? Prepare ourselves for the place. We must think of it. We must acquaint ourselves with the language of the Kingdom. We must conform ourselves to the customs of the Kingdom. We must learn to love our neighbors in the Kingdom. We must think kingly thoughts, and cherish kingly emotions, and dare to do kingly deeds, for we are on our way to the throne, and the saints who have preceded us a little time are waiting for us there.

Meantime the Spirit speaks to us of the life to come, and in our hallowed hours of worship and communion such as this, whispers, "This is Heaven's gate. We are not far from the New Jerusalem, the spirits of the just made perfect, the general assembly and Church of the first born."

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Margaret Slattery's "poems in prose" as the Sunday School Times calls them, those charming addresses, with the same animation she delivers them in—not only her writing but her addresses—appear only in The Evangel. David Smith's stories with all the detail of Bible times and Scripture facts are to be found only in The Evangel.

Melvin G. Kyle's special trip to Constantinople to examine the things dug up at Geser, throwing light on the old Testament lessons for 1911. Hugh Cork's biographies of the leaders in International work. This month it is Mr. Heinz.

Don't overlook the opportunity of showing that squirrel picture to the boys in your class, and asking them if they believe a squirrel is wiser than a boy?

During the next three months the three wise monkeys will appear, and you can stir up interest by asking the boys if they are as wise as a monkey.

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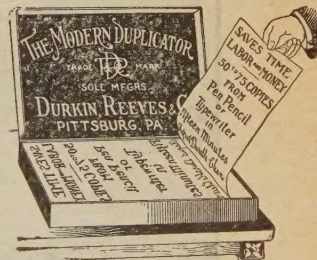
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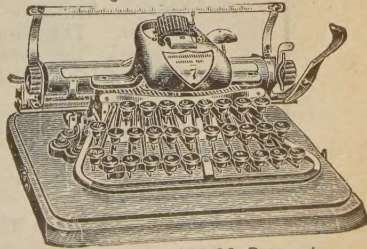
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John 4:21. There came a time in the life of Dr. George Matheson, the famous preacher of Scotland, when the physician had to break to him the news that he was going blind. Placing his hands on the preacher's shoulders and looking him in the eyes he said: "If there is any face you want to see again, go and look at it quickly. Brace up and be a man. Hold yourself together, for your sight is nearly gone and you will never get it again." Then Matheson went to his study and sat down and wrote to the woman whose face he wanted to see more than any other face in the world and told her all, and she threw him off and cut him adrift. It was in that hour of bitter disappointment, in the agony of that Gethsemane of his life that Matheson wrote:

"Oh, love that will not let me go,
I rest my weary soul on thee."

I know not what shall befall me
As I enter another year,
But the past is safe in God's keeping,
The future his mercy shall clear;
And what looks dark in the distance
May brighten as I draw near.

Greatly begin! though thou have time
For but a line, be that sublime.
Not failure, but low aim is crime.

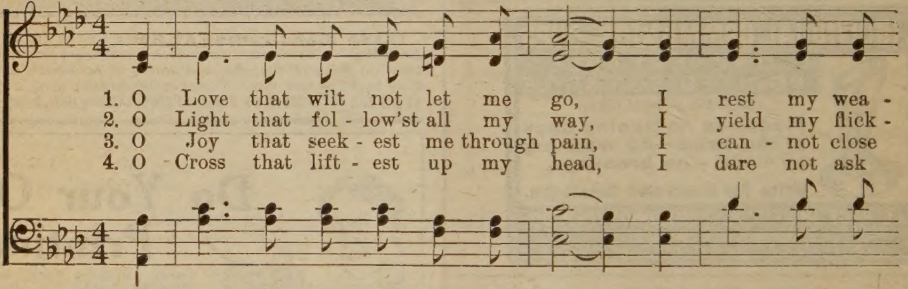
Let nothing disturb thee, nothing affright thee.
All things are passing, God never changeth.
Patient endurance attaineth to all things.
Who God possesseth in nothing is waiting.
Alone God sufficeth.

197 O Love That Wilt Not Let Me Go.

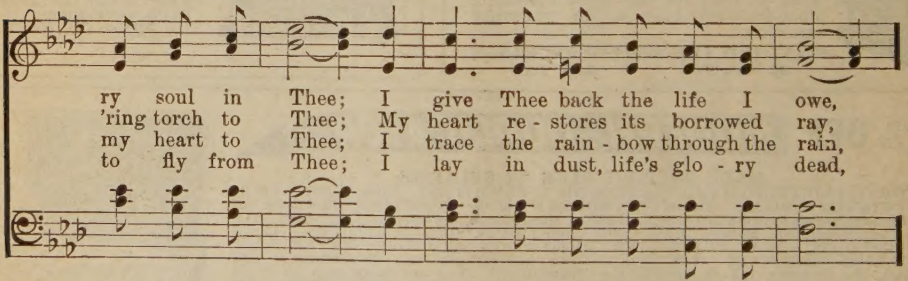
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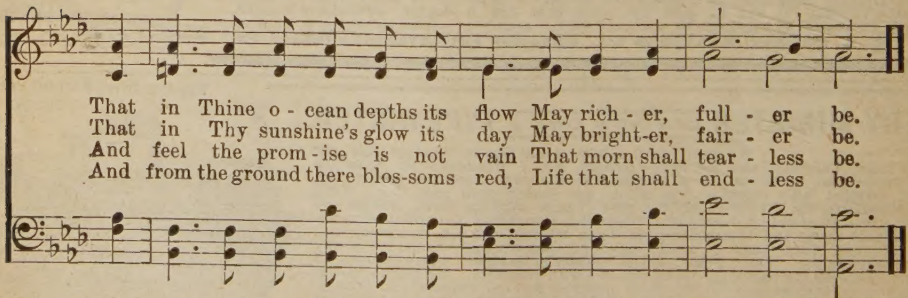
Albert L. Peace.



1. O Love that wilt not let me go, I rest my wea -
2. O Light that fol - low'st all my way, I yield my flick -
3. O Joy that seek - est me through pain, I can - not close
4. O Cross that lift - est up my head, I dare not ask



ry soul in Thee; I give Thee back the life I owe,
'ring torch to Thee; My heart re - stores its borrowed ray,
my heart to Thee; I trace the rain - bow through the rain,
to fly from Thee; I lay in dust, life's glo - ry dead,



That in Thine o - cean depths its flow May rich - er, full - er be.
That in Thy sunshine's glow its day May bright - er, fair - er be.
And feel the prom - ise is not vain That morn shall tear - less be.
And from the ground there blos - soms red, Life that shall end - less be.